WESTERN RECORDER.

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COMMUNICATIONS.

For the Western Recorder.

WESTERN STATES.—No. I.

The attention of our eastern brethren has been turned to the western states, for the best of reasons. In regard to every benevolent enterprise, this is the land of promise above all other lands. This opinion I know is embraced by many intelligent Christians and philanthropists already; but it has appeared to me, that at this time of benevolent exertion for this country, there are facts which might be stated, that would excite a deeper interest in the hearts of all who love and pray for our American Zion. These facts are apparent to the observation of every man, who has travelled much, or resided for any considerable time on this side of the mountains; and they produce universal conviction, that in this great valley there will soon be enclosed the wealth, the moral and physical power of this great nation. Some of these facts, Mr. Editor, I will endeavour to spread out before you and your readers, that you may see how well our opinions are founded.

In the first place, the western states have an internal communication, by means of steam-boats and navigable rivers, that is unequalled by any other portion of the known world. I once lived in a sea-port town of New-England, and then supposed (as I was quite young) that the United States might be divided into two great parts, of town and country, by a line drawn near and parallel to the sea-coast; for I had no idea of large and flourishing towns in the interior, where they could not enjoy the advantages of doing business on the great waters; much less that they should arise beyond the mountains. Judge then of my surprise, on seeing in the west large towns and cities, far from the ocean, that have sprung into existence within a few years, and now vie in importance with the eastern sea-ports. My surprise vanished, however, when I cast my eyes over the face of the country, and found that I had left the mountains and cataracts of New-England and New-York, and entered a country almost champaign, where every river and considerable stream was navigable at some seasons, from its mouth far into the interior; and where there were steam-boats running from Olean-Point to New-Orleans, for several months each year, a distance of 2400 miles! Thus every river is a natural canal, with this difference only, that it has a strong current, which is, now that steam has been employed to propel boats against the current of these rivers, a great advantage; for the farmer, having gathered the productions of his land during the winter, constructs a flat boat early in the spring, or during the summer, loads it with all he wishes to convey to market, horses, cattle, and all, and commits his boat to the current. Without steam or horse power, he is carried along at the rate of thirty or fifty miles a day, in high water, until he arrives at New-Orleans. Having disposed of his boat and load, he takes a passage on a steam-boat, and returns home much faster than he went away; the merchant bringing with him his goods, and the farmer his money and groceries.

I do not wish to be understood as stating, that it is necessary for every man to go to New-Orleans to market. This is the ultimate point of his journey; but there is a market all the way, in the towns and villages on the margin of the Ohio and Mississippi, and many persons earn their livelihood by trading along on the river, as they float down to New-Orleans.

It may be interesting to your readers to cast their eye upon a map of this country, and see how numerous the rivers are, that empty their waters into the Ohio, and how large a portion of the country is thus supplied with natural canals; for I think they will see scarcely a river drawn upon it, that is not navigated in some part of its course by steam-boats. In addition to these, let him look at the artificial canals or rail-roads now made or commenced, in order to increase the facilities of intercourse with other parts of the country.

Beginning at the north, fix your eye upon Warren, on the Alleghany. Between this place and Portland, on Lake Erie, there is at present only twenty-seven miles land carriage. From Pittsburgh a canal has been commenced, to unite that place and Erie, upon the lake. The Ohio canal, to be completed next year, will unite Cleaveland, on Lake Erie, with Portsmouth, on the Ohio. The Miami canal extends from Cincinnati to Dayton. On the other side of the river, we see the Pennsylvania canal half completed, which will unite Philadelphia with Pittsburgh. Baltimore and Washington are to be connected with some point on the Ohio river, by the Baltimore and Ohio rail-road and canal; and another rail-road will unite Lexington with Louisville, Kentucky. Another canal has been commenced, that will unite the waters of the Wabash and Miami of the Lakes.

Hitherto the free navigation of the Ohio river has been interrupted for the largest part of the year, by the falls just below the city of Louisville; but this obstruction has been lately removed by a canal around the falls, on the Kentucky side of the river. I will enclose a brief description of this work, as a part of that given by the engineer, Mr. John R. Henry:—

"The Louisville and Portland canal is about two miles in length; is intended for steam-boats of the largest class, and to overcome a fall of twenty-four feet, occasioned by an irregular ledge of lime rock, through which the entire bed of the canal is excavated, a part of it to the depth of twelve feet, overlaid with earth. There is one guard and three lift locks combined, all of which have their foundation on the rock. Two bridges, one of stone, two hundred and forty feet long, with an elevation of sixty-eight feet to the top of the parapet wall; and three arches, the centre one of which is semi-eliptical, with a transverse diameter of sixty-six, and a semi-congregate diameter of twenty-two feet. The two side arches are segments of forty feet space. The other is a pivot bridge, built over the head of the guard lock, and is of wood. The guard lock is one hundred and ninety feet long in the clear, with semi-circular heads of twenty-six feet in diameter; is fifty feet wide, forty-two feet high, and contains 21,775 perches of mason work. The solid contents of this lock are equal to fifteen common locks, such as are built on the Ohio and New-York canals. The lift locks are of the same width with the guard lock, twenty feet high, and one hundred and eighty-three feet long in the clear, and contain 12,300 perches of mason work. The entire length of the walls, from the head of the guard lock to the end of the outlet lock, is nine hundred and twenty-one feet. The entire amount of mason work is equal to about thirty common canal locks. The cross section of the canal is two hundred feet at the top of the banks, fifty feet at bottom, and forty-two feet high, having a capacity equal to that of twenty-five common canals, and the amount of labour necessary to complete it equal to that of making seventy or seventy-five miles of common canalling." W.

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For the Western Recorder.

CIRCULAR.

To Clergymen and other Friends to the Cause of True Religion.

In every extensive revival of religion, some confirmed Universalists have become subjects of conviction of sin, and regeneration, and have made a public profession of evangelical truth; and recently, the published accounts of revivals have given numerous similar cases. It is deemed desirable, that, so far as may be practically convenient, such cases should be collected, (attested by the favoured individuals, who have, by grace, been delivered from a fatal error), with a view to publication in a volume. The prime object of this, is the eternal benefit of those Universalists who continue to cling to their destructive doctrines; who, it is believed, will be more willing to read the testimony of their late brethren, with a happy influence on their minds, than dry arguments on the subject, coming from any other source.

It is believed that those favoured subjects of deliverance from the broad and certain road to endless destruction, will, with cheerful gratitude to their gracious Deliverer, and for the eternal good of their yet deluded fellow men, come forward with their testimony in behalf of that truth, which, they are now persuaded, has become the only means of their own salvation.

In the accounts which may be given, the individuals are requested to state—

1st. What considerations had induced them to embrace the scheme of universal salvation, and how long they entertained it.

2d. Whether they ever ***really believed*** that all men would ultimately be saved.

3d. Whether they did, ***habitually, feel entirely safe*** respecting the salvation of their own souls; or, whether they suffered many doubts and fears respecting them.

4th. What views of the doctrine they have derived from others, professing the same faith; and whether doubts are not often expressed by Universalists, as to the truth of their doctrine.

5th. What are their present views respecting their former creed—the salvation of the gospel; with such other testimony, relative to this interesting subject, as they may be willing to communicate.

It is desirable that their communications should be signed by themselves, and, if they consent, be witnessed by one or two of their friends, attesting that their communications are genuine. This is deemed important, to prevent the contradiction of such as may wish to deny or pervert their testimony.

The aid of the reverend clergy, and others, is important and needful, for collecting these documents; and it is most sincerely and affectionately requested by the subscriber, (the proposed editor of the contemplated volume), and will be most gratefully acknowledged by him.

All the documents which may be collected in the western parts of New-York, and the vicinity, for the before mentioned purpose, it is requested, may be sent (free of expense) to Messrs. Hastings & Tracy, Utica; who gratuitously offer their agency to receive and forward them to the subscriber.

NATHANIEL DWIGHT.

Utica, (N.Y.) May 25, 1831.

P. S.—Editors of evangelical religious newspapers will confer a favour, if they will give the above an insertion in their papers. N. D.

From the Evangelist.

AMERICAN SEAMEN'S FRIEND SOCIETY.

Abstract of the Third Annual Report.

Canton Mission.—Mr. Abeel has officiated as the chaplain of the American residents in Canton, and has preached among the American shipping at Whampoa, whenever opportunity has offered. Owing to the peculiar state of our trade to China, the number of American ships there has been very small indeed the past year. But it has been only a temporary withdrawal, which will now probably be followed by increased activity, and a much wider field opened for the labours of a chaplain.

At the last advices, which were in November, it was probable that he would soon leave Canton to proceed, in the employ of the American Board, to explore the islands of the Eastern Archipelago. As he belongs to the reformed Dutch church, he will feel a peculiar interest in visiting the ancient Dutch churches in those islands. This step, if adopted, will be according to provisional arrangement which was made before he left this country, and will be taken with the full concurrence of Dr. Morrison & Mr. Bridgeman. The committee will regret to lose one so devoted and so fitted for the service. Satisfactory evidence has been furnished that a man of the right stamp can be both happy and useful in the post, and upon receiving definite information that Mr. Abeel has withdrawn, the committee will lose no time in obtaining some other suitable person to fill the place.

That seamen can be benefitted by religious instruction at Canton, Mr. Abeel has had pleasing proofs in the case of some sailors, who came within his reach in consequence of sickness. One was a man who had been educated in the Lutheran faith in Germany. He came up to Canton to attend a shipmate, who had been injured by a fall from the mast head. They were furnished with suitable books, and it was not long before the German gave pleasing evidence that he had given his heart to God. He evinced a deep interest for his companion, conversed and prayed with him, read to him, and tried every method to arouse his slumbering conscience, and at length had the satisfaction to believe that he also had submitted to the Saviour.

Other Foreign Missions.—The establishment of a chaplain for seamen at the port of Honolulu, in the island of Oahu, one of the Sandwich islands, was in contemplation a year ago. Since then, the committee have received several pressing solicitations on the subject from the American missionaries on those islands, and from gentlemen in this country connected with the whaling business in the Pacific ocean. During an agency which he performed for the Society last summer, Mr. Brown nearly completed an arrangement, by which the greater part of the funds for supporting such an establishment may be expected from the people who are chiefly interested in this trade, in Rhode-Island and the south-eastern parts of Massachusetts and Connecticut. The committee have now the pleasing prospect of being able to procure a suitable man for the service, to go out in some of the fall ships. The burden of attending to the religious wants of some thousands of American seamen, who annually visit that port, is too great for the missionaries, who are already overborne with their labours among the natives.

Pressing applications have also been made repeatedly for a chaplain in the Mediterranean, his principal station to be at Smyrna. The committee are preparing to occupy the station without delay. Other important points are under consideration, and will be taken up as fast as the information received will warrant.

Conclusion.—In conclusion, the committee would record with devout gratitude to God, some of the advances which have been made in the seamen's cause, during the three years that the National Society has been in existence.

In ***Portland***, a mariner's church and preacher, two boarding-houses, and a nautical school.

In ***Portsmouth***, Bethel meetings.

In ***Boston***, two mariner's churches, with preachers, a register office, two boarding-houses.

In ***New-Bedford***, a society formed, and ground purchased for a mariner's church.

In ***New-London***, a preacher for seamen.

In ***New-Haven***, a seamen's chapel opened two years.

In ***New-York***, a bank for seamen, and seven boarding-houses.

In ***Philadelphia***, a boarding-house.

In ***Charleston***, two boarding-houses, and a reading-room.

In ***Savannah***, a stated preacher to seamen.

In ***New-Orleans***, a stated preacher to seamen.

Measures taken for the immediate employment of chaplains, at ***Albany***, ***Utica***, ***Oswego***, ***Buffalo***, ***Cleaveland***, and ***Detroit***, and in some of these places appointments already made.

Bethel meetings begun at ***Pittsburgh***, ***Cincinnati***, and ***Louisville***, on the Ohio.

A Sailor's Magazine established, and circulating in nearly every sea-port and nearly every state in the Union.

A Seamen's Hymn Book, amply sufficient for all the purposes of worship, and already introduced into all the Bethel meetings on the seaboard and on the lakes.

A preacher planted in China, for American seamen, and the way prepared to send another to the remote isles of the Pacific ocean.

Every year a rapidly increasing number of officers in the navy, and masters of vessels in the merchant service, first giving their ownselves unto the Lord, and then commencing the practice of religious worship and instruction on board of their vessels at sea.

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Those who put off repentance to another day, have a day more to repent of, and a day less to repent in.

EXPERIENCE OF A YOUNG CONVERT.

The following was communicated to the editor of the Connecticut Observer, as a letter from a young gentleman who resides in a distant state, to his friends in that vicinity. "He is a person (says the Observer) who has ever maintained what the world terms an irreproachable moral character; is distinguished for a cool and thorough examination of every subject presented to his mind, and one of the last to be suspected of enthusiasm. It was written without the least idea of its ever being seen but by the friends to whom it was directed."

Dear Friends—It has often been cause of regret, that there was no subject on which I could write to my friends, which I had reason to believe would be mutually interesting. I have received letter after letter from you, on the all-important subject of religion; and I must say with shame and confusion of face, they have been read but once, either with stupid indifference or with smothered anger, and then laid aside and forgotten.—But forever be praised the name of God, I have reason to believe, the "*commandment has come*;" the Holy Spirit working within me has put my sins in order before me, and made me view the tremendous power of that just Being, whose laws I had rejected and despised. I have been made to feel in some measure, that "his thoughts are not my thoughts, nor his ways my ways." I have been made to view all my morality and self-righteousness as "filthy rags" in the sight of God; and as totally unable to save in the day of his power. The justice and reasonableness of his law, have been sent home to my heart. I could plainly see that I, for one, could not be justified by that law. It has been broken, trampled under foot and despised; and I saw no power in myself, to satisfy the demands of justice. "O, it is a terrible thing to fall into the hands of the living God."

It may not be profitable at this time, to give a minute account of all my exercises, and feelings; so let it suffice to say, that I found that the demands of justice had been satisfied by the sufferings, death and atoning blood of Christ; the sceptre of mercy was stretched out; the gospel came with the offer of pardon to the guilty, and life to the dead in trespasses and sins. The Spirit and the bride said come; the river of life was flowing before me; but still it was a great struggle with me, to consent to accept of pardon and salvation on so easy terms. It was too humbling to prostrate myself at the feet of the Saviour. My proud stubborn heart wished to work round the cross; to do something for itself in its own way. But I humbly trust I was brought to that state of dependence, in which I was willing to confess, and *feel myself*, poor and wretched, and miserable, and blind and naked; and fervently to plead for mercy on the terms of the gospel.

I have reason to be filled with gratitude, and to bless God forever, that he came to me while a great way off; and for those clear evidences of his compassion, love and tenderness, which pronounced my sins forgiven; and burst upon me with a flood of light so incomprehensible, so overpowering and delightful, that I could not refrain from exclaiming with the astonished Nicodemus, "*How can these things be?*" Ah! *it was a reality*; nothing but the hand of almighty God could so suddenly have created that change in my mind, when the scales of darkness fell from my blinded eyes, and I witnessed the brightness and the glory of the Sun of righteousness. What but the Holy Spirit could remove that load of guilt and desponding sorrow, and melt the heart with gratitude, and make many tears of joy flow down like rivers of water, and present that rapturous and endearing embrace of the Saviour, in all his infinite loveliness? Could this be delusion, bewildered fancy, or the repose of exhausted nature? It may be so, viewed by those who are dead in sin. It is something that cannot be conceived by those to whom it is not known and felt; neither can it be satisfactorily described. Yet what I have seen, and heard, and *felt*, I will have the faith to believe. My feelings are far from being ardent, sanguine and enthusiastic; on the contrary, they are, and *always have been*, in every worldly affair, *cold*, *phlegmatic* and *cautious*. Then how could I, entirely ignorant at that time, of the manner in which converts are apt to speak of their feelings, I say, how could I assume to give a cheerful tone to a mind bowed down with sorrow bordering on despair, and say peace; all is well? Could I indeed look into the word of God with new eyes, and find almost every verse bearing some glorious promise, that I had not conceived of before? Could I seize it, eager to grasp on every part, and press it to my lips and bosom, and feast upon the Psalms, and other sublime passages, with that indescribable and thrilling delight, which could look on all the pleasures and delightful sensations which I had ever experienced before, as utter insignificance and nothingness?

What but the image of God could put that new aspect on the whole face of the universe, and infuse through my soul that buoyant thrill of holy joy, which animated the prophet when he exclaimed—"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." O, I can easily conceive how he felt at that time, and what David meant when he asked to be "restored to the joys of thy salvation."

For a few days past, in some of my meditations I have stopt short, to see if I was really awake or bewildered in a dream. I would find myself chanting praises, while every noise or rustling of the wind seemed to be shouting the glory of God. I could look with some astonishment on things all around, and ask if these were the same with which I had always been familiar.

I had before felt pleasure bearing some resemblance to this, in some of my most lucid intervals; but the sensation was widely different from this holy joy, so full, complete, and extatic. But I will not deceive you, by saying that the foretaste of heaven has been continually with me till now. For it is not so; I saw enough, however, of the Saviour's countenance, to convince me of his loveliness, and give me a longing desire to be admitted into his presence on high; and to put my whole trust in him who is able to save. I have since been made more fully acquainted with the deceitfulness of sin, and to despise myself on account of it, for my proud thoughts, and temptations to err. I have been obliged to humble myself *low* for trusting so much in my own strength, and for spiritual pride. I feel now as though I must submit myself entirely to God's will, and feel dependent on him, and come before him *often* with a humble and contrite heart, which he has promised not to despise. To his great name be all the glory forever.

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From the Episcopal Recorder.

ON REVIVALS OF RELIGION.

Having noticed in former numbers, the nature of revivals, and the causes which hinder them, it would be profitable to consider what are the duties of Christians with regard to them. We profess to believe that "the whole world lieth in wickedness;" that all who are out of Jesus Christ, must perish, and consequently, that multitudes, among whom we class some husbands or wives, brothers or sisters, parents or children, and many others whom we love, are even now, pursuing the downward road to everlasting ruin. Surely none will deny that the work of the Lord must be revived among them, if we hope for their salvation. Then let us consider what are our duties. First, we are bound to pray, not formally, but with penitent, humble, and believing hearts, that God would pour out his Holy Spirit among us. We must pray not only with faith, but with submission, with importunity, and with enlarged expectations; we must earnestly desire that which we ask for; we must examine our hearts, and see what cherished sin separates between our souls and God. We must mourn for our sins, our coldness and indifference, but especially for having departed from the living God.

We must not only pray in public, but be as much engaged as circumstances will permit, in our secret approaches to the throne of grace, and then our "God, who seeth in secret, himself shall reward us openly." Secondly, we must be more faithful in our several stations in life, in the relations which we sustain toward each other. I am persuaded that as Christians, we are not as conscientious as we ought to be, in our intercourse with our friends. We ought ever to remember, that we are stewards, having in our possession, an inestimable treasure; which it is our duty to impart to others. We should avail ourselves of every suitable opportunity, to urge upon our friends and relatives the importance of personal religion. We should do this with love, humility, and fidelity; depending upon the grace of God, to assist us in the performance of our duty; and whilst we urge upon others the necessity of religion, let us not bring it into reproach, by our inconsistencies. But whilst we live in the world, let it be seen that we are not of this world. We must not conform to any of its sinful practices; not from motives of pride, but from a single desire to glorify God. Wherever we go, it is our duty to bear about with us the marks of our high calling. We must always be willing to stand up for the cause of Christ, to defend it from the attacks of infidels, to glory at all times, and in all places, in the cross of Jesus Christ. It should always be seen in the conduct and conversation of a Christian, that he is one of those peculiar people spoken of in the gospel; he should be moderate in all things which relate to this world, but full of zeal, and holy devotedness, in all things which relate to his Redeemer's kingdom. He should exhibit that meekness, humility, and contentedness of mind, which so eminently characterised the meek and lowly Jesus. In fine, when Christians are living epistles of Jesus Christ, then will the religion of the gospel be more powerfully recommended to the attention of sinners, than by volumes of exhortation and reproof, without the accompanying efficacy of a holy example. Oh! that Christians would awake and weep over the desolations of Zion; and not only weep, but that they would with one accord, and one mind, flee unto God for succour, in this our time of need. We are persuaded that the Holy Spirit is hovering over many of our churches, nay, has descended upon some, and that God is willing to bless us more abundantly, if we do not, by our sins, drive it away from among us.

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From the Evangelist.

WHO IS TO BE BLAMED, BECAUSE THERE IS NO REVIVAL?

God requires a revival in every place, where he has a church. In every such place Christians ought to manifest that fervency of spirit, that energy of effort, that humility and faith in prayer, which would constitute a revival in their own souls; and sinners ought to "repent and be converted." That God does all things well; does for his people, and for sinners, all that can be reasonably expected, no one can deny without implicating his character. If God requires in every place, of saints and sinners, that state of religious feeling and practice which constitutes a revival, and they do not meet these requirements, there must be blame. Either he errs in requiring of them what they cannot perform; or they sin against him grievously, in refusing that obedience, which they can and ought to yield. If God command, and they disobey, there must be blame some where. From this position there can be no appeal. And since the Judge of all the earth will do right; since his infinite knowledge enables him to know, and his infinite goodness and power dispose and enable him to do what is right; it is evident that all the criminality must be attached to disobedient man. On whom then does the blame rest, when any place is destitute of a revival? I answer, it rests on all the inhabitants of that place, and may also rest on some others abroad, who are not exerting themselves to the full amount of their ability to do good. Not even the most faithful Christian can plead a total exemption from blame.

1. *Ministers should feel that much blame probably is attached to them.*

I am aware that many a ministerial brother, on reading this, may be disposed to say—"Am not I a faithful minister? I have toiled night and day for a revival. I intend, by every sermon I preach, to promote this great object. Am I not a faithful minister?" I fear you are not! It may be that you have felt deep anxiety for the welfare of Zion and the conversion of sinners; it may be that you have been devout in your supplications, while you have knelt before him who seeth in secret, around the family altar, and in the great assembly; it may be that you have preached and prayed and conversed much; and still you may be very deficient, and that too in many respects. If you do not see the work of the Lord prospering in your hands; if the gospel, which you preach, does not become the power of God unto salvation in behalf of your hearers; if your church remains inactive, and sinners unconcerned, you ought certainly to take the alarm, and feel that there is blame on your part. It may be that you are deficient in faith and prayer; that you do not expect God to bless your efforts through your prayers; that you do not make due preparation for the pulpit, or that you spend in polishing off the edge of truth, those hours which you should spend in pastoral visits and personal conversation. Public preaching and personal conversation mutually exert on each other a powerful influence. It may be that you so encumber the gospel by theological philosophy, that you prevent its efficacy. It may be that you have prescribed, and that without the wisdom of the bible, a certain way in which you chose to have a revival, and that you are immoveably set against every other way. It may be that you stand fearfully aloof from those men and measures, by which God is evidently carrying forward his work. It may be that for these, and other similar causes, the Ruler of Zion has cursed you with a barren ministry. Look well to yourself. Shrink not back from the task of arraigning your views, feelings and practice, before the tribunal of conscience enlightened by God's word.

2. *Churches, when destitute of a revival, should feel that an awful weight of guilt lies on them.*

God has so fully and repeatedly promised to revive his work, in connection with those prayers and exertions of his people, which are made according to divine appointment and in reliance on divine aid, that we ought not for a moment to doubt his readiness to hear their supplications and render effectual their efforts; that we ought not for a moment to doubt that a tremendous weight of guilt is crushing that church which is destitute of the spirit and power of a revival!—Christians! if you are destitute of a revival, depend upon it, that guilt and danger, and the frown of Christ, are all pressing fearfully upon your soul. Awake then. Repent.—Shake yourselves from the dust. Confess to God your sin. Be fervent in prayer, feel your responsibilities, be faithful; then shall the returning presence and power of the Holy Spirit convince you that you have been in the way of a revival; that, if you had done your duty, God would long ago have cheered you with this blessing?

3. *Let the impenitent feel that themselves are also guilty in this matter:*—

Guilty in remaining impenitent, guilty in neglecting to promote the cause of Christ, and the salvation of souls! It is their duty to repent and trust in Christ, as the all sufficient and only Saviour! So long as they neglect to do this, they are blameworthy, and are in the way of a revival. Let them take the alarm, and escape for their life. Let them remember that God requires them immediately to submit obediently to the terms of proffered mercy, and to the claims of a holy law! If they do it not, they are rebels, and continue such until they promptly give God their hearts.

Let the ministers, the churches, and the impenitent feel severally that they are blameworthy. Let them tremble at their guilt.—Let them criminate each himself, and not another. Let them all do their duty, and trust in God for help. Then shall his work be revived, and they discover that they were all guilty before God! A. R. A.

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EARLY DEVOTION.

Read the following extract from Law's Serious Call, on early devotion:—

I take it for granted, that every Christian, that is in health, is up early in the morning; for it is much more reasonable to suppose a person up early, because he is a Christian, than because he is a labourer, or a tradesman, or a servant, or has business that wants him.

We naturally conceive some abhorrence of a man that is in bed, when he should be at his labour, or in his shop. We cannot tell how to think any thing good of him, who is such a slave to drowsiness, as to neglect his business for it.

Let this therefore teach us to conceive, how odious we must appear in the sight of heaven, if we are in bed, shut up in sleep and darkness, when we should be praising God; and are such slaves to drowsiness, as to neglect our devotions for it.

For if he is to be blamed as a slothful drone, that rather chooses the lazy indulgences of sleep, than to perform his proper share of worldly business; how much more is he to be reproached, that had rather lie folded up in bed, than be raising up his heart to God in acts of praise and adoration?

Prayer is the nearest approach to God, and the highest enjoyment of him, that we are capable of in this life.

It is the noblest exercise of the soul, the most exalted use of our best faculties, and the highest imitation of the blessed inhabitants of heaven.

When our hearts are full of God, sending up holy desires to the throne of grace, we are then in our highest state; we are upon the utmost heights of human greatness; we are not before kings and princes, but in the presence and audience of the Lord of all the world, and can be no higher till death is swallowed up in glory.

On the other hand, sleep is the poorest, dullest refreshment of the body, that is so far from being intended as an enjoyment, that we are forced to receive it either in a state of insensibility, or in the folly of dreams.

Sleep is such a dull, stupid state of existence, that even amongst mere animals, we despise them most, which are most drowsy.

He therefore that chooses to enlarge the slothful indulgence of sleep, rather than be early at his devotions to God, chooses the dullest refreshment of the body, before the highest, noblest employment of the soul; he chooses that state, which is a reproach to mere animals, rather than that exercise, which is the glory of *angels*.

You will perhaps say, though you rise late, yet you are careful of your devotions when you are up.

It may be so. But what then? Is it well done of you to rise late, because you pray when you are up? Is it pardonable to waste great part of the day in bed, because sometime after you say your prayers?

It is as much your duty to rise to pray, as it is to pray when you are risen. And if you are late at your prayers, you offer to God the prayers of an idle, slothful worshipper, that rises to prayers, as idle servants rise to their labour.

From the Vermont Chronicle.

HOW TO GET A NEW HEART.

TO SABBATH SCHOOL CHILDREN.

One day, John felt a little angry, and he threw a knife upon the floor. Then he stood still, and looked around on his father. Now something must be done. "My son, take that knife up and bring it to me," said the father, a little in earnest. John would not speak; but started to go away. His father rapped on the floor with his foot, and spake a little louder: "Stop; take up that knife." He stopped, and looked at his father's eye, and then at the knife. He understood it. He was wilful. But he put his hands behind him, and his neck grew stiff; and he rolled his eyes around on the family. I suppose something in him said, "I will not." His father saw it. He arose and took a rod in his hand, and John began to cry. The tears ran down his cheeks. And the nearer his father came to him, the louder John cried. The rest of the children began to cry. Little Mary went to him and said, "John, do mind father; he don't love to hurt you." So all the children said; and so did his mother. But John ran to his father first and begged, "Don't, don't, father." And his father kept raising his rod higher, and grew more in earnest: "Take it up, and give it to me." Just then John stooped down and took up the knife, and reached it out to his father. His father took it. Then he kissed his little son. His father dropped a tear; for he loved him then more than ever; and all the family smiled; and John loved his father more, and respected his commands more than ever.

Now, *you* have been wicked; and your heavenly Father says, "*Son, give me thine heart.*" The bible says so. It means that you should stop loving wickedness, and love God. It means, "Son, or daughter, let your heart love me." Jane loves her mother more than any one else. So Jane gives her heart to her mother. One boy loved his schoolmaster better than any body. That was giving his heart to him. Now, if you would love God more than you love to be wicked, you would give God your heart.

God, your heavenly Father, says to you, *give me thine heart*. But you won't do it. So God shows you in the bible, that if you do not give him your heart *very soon*, he will let you go down to hell. And now, will you give him your heart? Looking surely won't do it. Crying won't do it. Begging won't do it. Looking all around the world for help, won't give your heart to your heavenly Father. You must be willing to stoop down and take your wicked heart, just as it is, and reach it up to God. If you will do it, God will love you heartily. And he will take your wicked heart, and wash away all your wickedness in Jesus' blood. Then you will feel better, and you will always wish to please your heavenly Father. Now, children, I have told you how to get a new heart. Mind God, then, and do as he bids you. Do it *now*. CHILDREN'S MINISTER.

P. S.—While John was weeping and begging under the rod, what if one of the children should say, "Well, John, persevere. Hold out to the end. You are doing well?" Ought not all who speak to the sinner, to join in with God, and say, "Give God your heart?" To persevere even though he weep and beg, is to persevere in rebellion. There is no hurt in begging; but the fact is, there is no time for it, before it becomes his duty to give his heart to God. C. M.

RESPECT FOR THE SABBATH IN OHIO.

The Hudson (Ohio) Observer states, that a meeting of gentlemen, engaged in the forwarding and commission business upon the Ohio canal, was held at Cleaveland on the 18th ult. at which it was *unanimously* resolved to stop boats and shut up ware-houses on the Sabbath, between the hours of five o'clock in the morning and seven o'clock in the evening.

A similar arrangement, it was hoped, would be entered into by the forwarding and commission merchants, at every other place of importance, through the whole extent of the Ohio canals. Should this be the case, the following are among the advantages which may be expected to result from it, according to a writer in the Observer:—

1. It will remove the fears and apprehensions so extensively entertained by nearly all the religious portion of the community, that our canals will become a source of moral depravity and degradation to the state.

2. It will give all concerned in the management of boats, keeping of ware-houses, collecting of tolls, &c. an opportunity of enjoying all the advantages of moral and religious improvement that are enjoyed by other portions of society; and will thus open a way for pious men to engage, consistently with their views of duty, in any and every department of business connected with canal navigation, and will raise the whole field of canal business in the scale of respectability.

3. It will afford a comparatively safe, and not altogether undesirable employment for boys of respectable and pious families, as riders; inasmuch as they can, with suitable care and attention of their employers, be collected every Sabbath, in Sabbath schools, and be induced to get a Sabbath school lesson every week, which will have a powerful tendency to preserve them from that awful depravity, which has confessedly characterised boys in the same situation on the canals in the state of New-York, and elsewhere; a depravity which shocks all that behold it, and is fast ripening the wretched subjects of it for crime and imprisonment in this life, and perdition in the life to come.

4. It will open the way for ministers of the gospel to bestow their labours upon watermen, with as good hopes of success, as upon any other part of society; the natural result of which will be, to improve and elevate the moral character of that large and interesting class of our fellow citizens, and save a multitude of souls.

TEMPERANCE.

From the Journal of Humanity.

STATISTICS OF DRUNKENNESS.

MR. TRACY—During a late visit to my native village, after an absence of thirty years, I was conversing with some of the most aged inhabitants about my former acquaintances and friends, a large portion of whom I learned had fallen victims to intemperance. The sad tales which I heard and knew, were committed to paper, and are submitted to you for publication if you think proper. I took one entire street in which I was born, and the following is the account of the ravages made by intemperance:—

House No. 1. Parents temperate; three sons have died intemperate; one grand-daughter lives grossly intemperate.

House No. 2. One head of the family was intemperate.

House No. 3. Parents temperate; one son died a drunkard.

House No. 4. Parents temperate; a son died intemperate; a daughter was a hard drinker.

House No. 5. A parent a temperate drinker; two sons hard drinkers, though not drunkards; both dead.

House No. 6. Parents and children all temperate.

House No. 7. Father, two sons, and three sons-in-law, died drunkards.

House No. 8. Parents temperate; two sons drunkards, and are dead.

House No. 9. A father lives, has drank hard; a son died a drunkard; another has been a hard drinker, but reformed.

House No. 10. A father, a drunkard.

House No. 11. A father, do.

House No. 12. All temperate.

House No. 13. All temperate.

House No. 14. Father and mother temperate; a son died a drunkard.

House No. 15. Mother died of intemperance; husband died a temperate drinker; two sons drunkards.

House No. 16. A son a drunkard.

House No. 17. One or two sons drunkards.

Now, sir, the town where this took place is one of the most exemplary in New-England. Perhaps all the streets have not been ravaged by the monster intemperance as has that in which the writer drew his first breath; but were your readers to go back ten, twenty, thirty, and forty years, in the places where they respectively reside, and give you a true statement of the deaths caused by this vice, the recital would send a thrill through the whole community, and cause redoubled efforts to stay the plague.

TRAFFIC IN ARDENT SPIRITS.

From the address of Rev. Dr. Hewitt, before the New-York City Temperance Society, as reported in the Genius of Temperance:—

The speaker desired to know whether all professors of religion, now engaged in the traffic or manufacture of distilled spirits, would not feel themselves bound by a sense of christian duty, to abandon it, if it could be done at a trifling sacrifice. Almost to a man, they would answer in the affirmative. The only specious plea, was the supposed necessity of the case—the *great* sacrifice to be made. The dealers at retail, to whom the sacrifice might be comparatively small in amount, were almost universally accounted criminal in not making that sacrifice. But the principle, if correct, would require the sacrifice of a large, equally to that of a small sum. Fifty dollars, to one man, was a greater sacrifice than fifty thousand to another. You would shudder at the thought of declining the sacrifice of six, or twenty, or perhaps a hundred dollars. But suppose it is a hundred thousand—all you are worth—how shall you make the sacrifice? You admit you would be criminal in refusing to make a sacrifice of a few dollars; but if *any* number of dollars are to turn the scale, and decide your course of conduct, who is your god? Is it mammon, or is it Christ? Robert Walpole declared that every man had his price. That profligate statesman, moving in a corrupt court, found that the vote and influence of almost any man might be purchased at some price. One man, he could purchase at fifty guineas; another cost him a thousand; another ten thousand. Some must be bought by an earldom; others by a bishopric. Some men were cheaper, some were dearer. But all were in the market at some price. Robert Walpole, like all others who trafficked in the souls of men, learned his ethics and his tatics from the arch-fiend, who well knew that almost every man has his price; who could compute the price of even Walpole himself, and who once vainly attempted to estimate the price of even the Son of God, when he sought to bribe him with the offer of all the kingdoms of the earth, and the glory of them. Such a being he did not expect to secure at a meaner price; though Judas, he knew, could be bought for thirty pieces of silver. Christian! What is the price of thy soul? Twenty dollars? Fifty? One hundred dollars? Oh! no. You shudder at the thought of selling yourself so cheap. What then is your price? Can you sacrifice five hundred thousand dollars; You hesitate; you cannot do it. The bargain then is closed; and you sell your soul for that sum!

CHURCH MEMBERS AND ARDENT SPIRITS.

From the address of Rev. Mr. Marsh.

Christianity was sometimes put to the blush, by the disgusting spectacle of a drunken man, talking pathetically upon religion, and making professions of extreme piety.—But such a sight was scarcely less revolting, than was that of a professor of religion, sober himself, but willing to make others drunken, for the gains of unrighteousness. He introduced his hearers into the distillery of a professor of religion, and bade them listen to the miserable excuses made by such a person. He only "did it to get a living, and maintain his family!" Now, suppose, said the speaker, we should open another door, and discover a printing establishment, owned by this same professor of religion, and see his workmen striking off infidel tracts for circulation; and suppose he should say he did *this* to "get a living, and support his family." What christian church would retain *such* a member? And yet the churches can welcome the distiller, whose gallons of rum are doing more injury, and making more infidels, than so many infidel tracts could do. If your son should get bewildered with the sophistry of an infidel tract while retaining his sobriety, you might reason him out of it. But how could you reason him out of a depraved appetite? He put it to parents to say, whether they would prefer, as a choice of the two evils, that their sons should drink the rum, rather than read the infidel tract.

TRACTS AND TEMPERANCE SOCIETIES.

An aged man observed to one of the distributors of the city committee, that the change which had been produced among seamen, riggers, and workmen about the docks and slips, in a short time, was almost incredible. "I have lived in the city," said he, "many years, and my occupation brings me in contact with these men; and in comparison with the profanity and drunkenness which prevailed a few years ago, all is now peace and quietude. Officers and hands read the bible and attend church, and many of our vessels are constantly going to sea and making voyages without any spirit on board. Such a change I never expected to see, as has been accomplished by tracts and temperance societies."—*Report of the New-York City Tract Society.*

In Northampton, Saratoga co. N. Y. it is stated that the merchants who are not professors of religion, have abandoned the sale of ardent spirits from principle, while the only store in town where rum is sold, is kept by a *deacon*.

Several females in Dickinson, Pa. have lately petitioned the court for the discontinuance of certain *taverns* in their vicinity.—The ground of the petition is, the pernicious influences of these houses on their *husbands*, who instead of returning home at a proper hour to take care of their families, and enjoy the domestic fireside, linger about these haunts of dissipation, and brutalise themselves with drink. The petition should certainly be granted.

The town authorities of Auburn have recently given their sanction to the cause of temperance, by refusing to grant licenses to tippling shops for the ensuing year.

The Temperance Societies have lowered the price of *old copper* in New-York. Stills, sound and fit for use, have been sold at ten or twelve cents a pound, as old copper.

The formation of a Provincial Temperance Society for New-Brunswick is in contemplation.

INTELLIGENCE.

RELIGION IN FRANCE.

Letter received by a gentleman in Boston, dated Paris, March 29, 1831:—

My Dear Sir—Believing that a summary account of the benevolent operations in the kingdom of France will be interesting to you, I take pleasure in stating such facts in relation to the subject as have come within my knowledge.

You are doubtless aware of the great good effected by the Paris Bible Society; and its influence has been increasing every year. Some time since it was ascertained, that in five protestant churches in the ancient province of Dauphiny, more than fourteen-fifteenths of the families had not a bible in their possession, and perhaps not one person in these families knew how to read. In imitation of the resolution taken by the American Bible Society, the Paris Bible Society at their last anniversary, resolved in a certain time to supply every protestant family in two departments with the word of life. This has been nearly effected; and when all here are furnished, the work will be commenced in other departments, and by the blessing of God it will be carried on, until every protestant family in the kingdom shall be furnished with this precious volume.

The Paris Tract Society has not been idle. More than seventy numbers have already appeared, which are briskly circulated. Hawkers are employed to go about the country and sell bibles and tracts for a certain commission, and such is the present demand, that men are constantly entering into the trade. Missionaries are employed in Paris to collect the people in a room or court, and there read to them the word of God. Tracts are distributed freely among the poor of the city. "Do give me one of your books of devotion," is often put to one who has tracts in his possession, and the poor creatures appear overjoyed to receive the glad tidings preached by these little messengers, probably for the first time. The donation of five hundred dollars from the American Tract Society at Boston, was gratefully received, and will help to spread the truth. Many places of public worship have been opened, to which the higher classes are attracted, while, for the benefit of the poor, Sabbath and week day schools are instituted. Two of the former have upwards of six hundred scholars each. It is difficult to form an idea of the ignorance of the people generally. They have vague ideas of a GOD, know nothing of the worth of the soul, or of a future state. Some of our Indian tribes are far before them in this respect.

The bonds of papacy are now broken; people are beginning to think for themselves.—"Down with the Jesuits," is frequently heard in the streets, and it is said that the soldiers avow that the protestant religion shall be theirs.

Such being the state of things in catholic France, what is there to fear from the spread of this corrupt faith in our own country? The cause of the spiritual Babylon has received its death blow here, and the Christian cannot but hope that "the knowledge of the Lord" will soon "cover the earth as the waters fill the sea."

PASTORAL LETTER.

A pastoral letter of the *Salem Presbytery, Indiana*, was published in a recent number of the Western Luminary, from which we make the following extracts:—

Brethren, beloved in the Lord—We need not inform you, that the time in which you live is an important period in the history of the church and of the world. The years of time are rapidly rolling forward to the consummation of all things, and the church is fast ripening for her millennial glory. At no time of the church's history, since the days of the apostles, has she so greatly lengthened her cords and strengthened her stakes. Her children have broken forth on the right hand and on the left, and her offspring has been multiplied like the morning dew. This leads us, dear brethren, to direct your attention to those wonderful effusions of the Holy Spirit, through which the Lord is now watering and gladdening many portions of his Zion, and by which we believe He will shortly arise and shake terribly the earth. In some places, especially in the state of New-York, hundreds of persons have been hopefully converted to God in the course of a single week, and multitudes of the most violent opposers to the cause of truth and righteousness have been made miracles of grace. At such a time as this, dear brethren, we earnestly recommend to the churches under our care, that they assemble together upon a set day, and having spread out before the members of the church the recent accounts of revivals of religion, inquire with fasting, humiliation, and prayer, why there is not such a work of grace where you reside, and that you lift up fervent cries to God, and employ well directed and zealous and persevering efforts, for the revival of God's work in your own hearts, and for the conversion of sinners around you. For our God is as willing to bless us as other churches; but he will be *inquired of by the house of Israel, to do these things for them*, and He hath not said, "*Seek ye me in vain.*"

Brethren in our Lord Jesus Christ, our solicitude for your spiritual and eternal welfare, excites us to write and lay before you some things, which your brethren in Christ believe to be of inestimable importance to the churches and congregations under our care.

The following question was presented to Presbytery:—"Provided any of the members of our churches are opposed to those benevolent associations which have been recommended by the General Assembly, and unite with the wicked in slandering those institutions which are doing so much good, what is the duty of our church sessions in relation to such members?"

In answer to the above inquiry, Presbytery would say, in a clear and forcible manner, that members of our churches, who openly oppose any of the benevolent and truly christian operations of the present day, as the Bible, Tract, Missionary, Sunday School and Temperance Societies, which have so earnestly and so frequently been recommended by the General Assembly and all other judicatories of our church; that such members be conversed with by the session; and if their opposition arise from ignorance, it will cease in every case where there is religion in the heart; but if they continue their opposition, and thus combine their influence with the wicked, they should be suspended from the privileges of the church, until they give satisfactory evidence of repentance. The Presbytery would also express their sentiments respecting the encouraging of publications, such as the "Reformer," "Priestcraft Unmasked," &c. They are in their spirit anti-christian, and in their effect poisonous to the minds of the young, and tend to lead them to infidelity. We are unanimous in opinion, that the encouraging such papers is highly reprehensible in members of the church, and should subject them to the same course of discipline as in the above case.

Missionary Fields.—Rev. Jonas King, when last in America, often said, that *France* and *Greece* were in his opinion the most extensive and important fields for the missionary labours of protestant ministers, which the world presents. Could we find men of piety and talents qualified to preach in the French language, they ought to be sent to France by the American churches without delay.—*Philadelphian.*

Changes in the Ministry.—A friend has furnished the editor with most of the following facts relating to the numerous changes which have taken place within a year, of the pastoral relation between ministers and people in this vicinity. In some of these cases the connection was only expected to be temporary:—

Rev. Mr. James has within the year left the 2d presbyterian church, Rochester, and is now at Schenectady. Mr. Parker, 3d presbyterian church for Free church, New-York city. Mr. Wisner succeeds Mr. James; has just commenced his labours in the 2d church. Mr. Day has left Orangeville, Genesee county, and has been appointed general tract agent for the western district. Mr. Bliss has left Gainsville and Castile, Genesee county, and resides at Geneva. Mr. Boyle has left Marion, for Newark, Wayne county. Mr. Wilcox, Bethany Centre, for Mount Morris. Mr. Whiting, Batavia, for Middlebury academy. Mr. Lane, Clarkson, for Albion. Mr. Mahan has left Pittsford: Mr. Miller, Avon: Mr. Hart, Scottsville, and is succeeded by Mr. Cheeseman, who has laboured at Bergen a part of the time during the past winter, and was formerly pastor of the church in Albion. Mr. Campbell has left Palmyra: Mr. McMaster, Mount Morris, (is succeeded by Mr. Wilcox.) Mr. Sullivan has left Pembroke and West-Gainsville, and Mr. Strong, Phelps. The church of Brighton has become vacant by the death of Rev. Mr. Benedict.—Mr. Cook has left Parma and Greece; is succeeded by Mr. Davis, and is now preaching at Rush. Mr. Halsey has also left Bergen, and is preaching at Cambria and Wilson, Niagara county. A few other changes are expected.

It is however, a consoling reflection, that notwithstanding so many changes, not only great peace and harmony prevail among the churches in this region, but God has blessed them in an unprecedented degree, by the outpouring of his Spirit in the conversion of sinners.—*Roch. Obs.*

Pious Fraud.—The Jesuits once published a little book, containing an eloquent description of Luther's horrible end, in Latin. Luther got hold of it and translated it, adding only these words:—"I, Dominus Martinus Luther, have read this account, and translated it myself."

Emigrants from New-England.—The Rock-Spring Pioneer, of April 13, says—"Ten persons from Boston arrived at St. Louis, *via* New-Orleans, yesterday, to become residents of our state, and aid in teaching Sunday schools. Two more companies are on their way, and may be expected shortly."

On Tuesday the 22d ult. Romulus Barnes, Albert Hale, Mason Grosvenor, and William Kirby, of the theological institution of Yale college, and Waters Warren, a resident licentiate, were ordained as evangelists, at Guilford, Con. by the Eastern Association of New-Haven county. Mr. Kirby is destined for Illinois, and will speedily remove thither. He will for the present be connected with the college at Jacksonville.

REVIVALS.

Linklaen, Chenango Co.—A three days' meeting was recently held at this place. This little branch of Zion was organised about four years ago, and previous to the recent meeting contained less than forty members. They had just erected the frame work of a meeting-house, which is to be completed in about eight months. During the last seven months they had enjoyed but one solitary sermon from a preacher of their own denomination; while yet, for some time past, the special influences of the Spirit have been distilling upon them like the dews of Hermon.

The people met in a school house, crowded almost to suffocation. But the special presence of God was manifest. During the sacramental season, our correspondent, Rev. Mr. Field, received sixteen by profession, about half of those who had previously indulged hope. On Monday, sinners were pointedly addressed from the text, "And the door was shut." The truth seemed to take deep hold of the conscience.—About twenty rose for prayers, with the determination, by God's assistance, to avoid being shut out of heaven. At a subsequent inquiry meeting, at a private dwelling house, nearly all of these kneeled, in token of their determination of immediately yielding their hearts to the Lord Jesus Christ, unconditionally, and without reserve. "This was a solemn, awful moment. It is not known how many actually dedicated themselves at the time; but as they rose from prayers, some had evidently found the Saviour, and began with broken, melting hearts, to speak his praises, and to warn others to flee from the wrath to come." Among the little band of inquirers, were men of the first standing in point of influence. The work has evidently received a new impulse; and the Spirit of the Lord is gently moving upon the hearts of the people in other places of that vicinity, which are mostly destitute of regular preaching.

Gilbertsville.—The following communication, from Rev. Mr. Spaulding, relative to the work in this place, came to hand last week, but not in season for publication:—

Gilbertsville, Otsego Co. May 13, 1831.

MR. HASTINGS—I send you a brief account of the late interesting eight days' meeting in this place. It is however proper, in order that your readers may have a correct view of the subject, to state, that there has been a revival in progress here since the latter part of November, though on account of some counteracting causes, it has not been so powerful as is sometimes the case. I believe, however, the tone of piety has since that time been constantly rising in the church, and that there has been more of a wrestling spirit of prayer within two or three months, than ever before since I commenced my labours in this place, a little more than a year ago. Since that time there has been a good degree of harmony and brotherly love among us. Probably, since the revival began here last fall, there had been not far from one hundred cases of hopeful conversion within the limits of my congregation, previous to the late meeting in this place. But we did not say, it is enough. Such expressions as these were often heard in prayer—"We thank thee, O Lord, for what thou hast done; but we pray thee that it may be only as a few drops, before a more copious shower."

The meeting was first appointed for four days, and commenced Wednesday evening, April 27. Mr. Littlejohn, a licentiate from the Presbytery of Angelica, preached that evening, and two or three times every day afterwards, as long as the meeting continued. Indeed, he is the only man that preached during the meeting. A number of other ministers were invited to attend; but there were only two others of the presbyterian denomination present at all, and they were with us only a part of the time. The first three discourses were directed more particularly to the church; after that to the impenitent. During the whole season morning prayer meetings were held at sun-rise and at nine o'clock, A. M. The first anxious meeting was on Saturday. It was well attended, and the presence and power of God were sensibly felt, and a number hopefully converted. From this time all our meetings increased in number, interest, and solemnity. On the Sabbath our house was crowded to overflowing; and instead of closing the meeting, we concluded to have it continued the next day. The anxious meeting the next morning at nine o'clock, was much crowded, and many were so distressed on account of their sins, that it seemed as if they could hardly live. O, I shall never forget what a solemn scene it was. Many of them, however, obtained relief before they left for the meeting house. From this time the number of anxious kept constantly increasing; and soon it was so great, that we had to reserve the body pews for them, and to hold our anxious meetings in the sanctuary.

Our meetings continued in this way until Thursday. Then we were reluctantly compelled to close, on account of one in an adjoining town, (New-Lisbon.) The meeting was probably one of the most powerful that has ever been held in this region. It is impossible to tell how many were made the subjects of divine grace during this extraordinary season; but it is confidently believed that more than one hundred experienced a saving change while it lasted; and the good work still goes on.

Many of the subjects of this work are men and women of respectability and influence.—But all classes, from the youth to the man of grey hairs, have shared in the work; and among these are Moralists, Universalists, and Deists.

And here I would gratefully acknowledge my obligations to Brother Littlejohn, Deacons Clark & Dutton, and others, whose labours have been so useful here. And I would further earnestly recommend to the churches of our Lord, and to my brethren in the ministry, to open their *hearts* and houses, to receive Brother L. into them; for I do believe he is eminently useful as an evangelist, with the co-operation of Ministers and Christians.

Your's, most affectionately, G. S.

Oneida Association.—At a meeting of this body at Columbus, on the 25th ult. it was stated among other things, that nineteen have been added to the centre church in Hamilton; that twenty-seven had been examined for admission to the church in Exeter; that twenty-six have been added to the church in Madison, as a part of the fruits of an existing revival; that in Burlington sixty-two, and in Columbus, forty-one, recently made profession; and that in Lebanon, four united, while nine others have been examined, and forty or fifty more are hoping. In these last three places, the revival has been powerful. The work at Clinton was spoken of, much as had been previously published.

Northampton, Mass.—The revival here, as appears from a letter to a gentleman residing in Utica, began at a church fast, and increased very rapidly. Early in the next week, a colony church was formed among a band of emigrants for Illinois, when public services were held, and the sacrament administered with great solemnity. At the close of the services of that day, about seventy-five remained as inquirers, after the congregation had been dismissed. A few days after this the numbers increased to two hundred. A committee of visitation was next appointed, with the happiest results. A three days' meeting succeeded, about the first week in April. Rev. Mr. Hawes was present, from Hartford. The season was attended with power. The minds of Christians, particularly on the third day, "were remarkably drawn off from the world." Many turned to the Lord, it is believed, and found the Saviour precious to their souls, during this season; "and many more were pricked in their hearts, and brought to cry for mercy." The work continued; and at the date of the letter it was thought that not far from one hundred were hoping. It is pervading every part of the town.

In Lansingburgh.—A gentleman in Lansingburgh, in a letter to the editors of the New-York Observer, dated May 7, says—"It is now more than four months since the commencement of a revival in this place, in the presbyterian church under the pastoral care of Rev. J. W. M'Cullough. It has already been stated in several periodicals, that on the first Sabbath in February, there was an accession of thirty-seven persons to this church, on profession of their faith; and the first Sabbath of May, forty-two were added to the church on profession; making in all an accession of seventy-nine individuals since the commencement of the year. Of these seventy-nine persons, thirty-five are heads of families. Many of the most respectable and influential inhabitants of our village are of this number. Indeed the whole moral aspect of the village is changed. Several individuals have abandoned infidelity or fatal errors, and have embraced the crucified Redeemer as their only hope.

"In addition to the number stated above, there are about fifteen others, who cherish the belief that they have passed from death unto life. The work has not yet ceased, and we trust will not cease; yet it must be acknowledged that comparatively few are at the present time, willing to acknowledge much anxiety for their salvation. Our meetings are well attended, and solemn. Both our communion seasons were exceedingly interesting and solemn. Upwards of thirty of the adults added to the church, were baptised on the occasion. This was a solemn and affecting sight.

"Large numbers have been added to our sister churches of the methodist and baptist denominations; how many I am not able to say; probably seventy to each; perhaps more. The Lord has been merciful to our village."

Philadelphia.—The good influence which has pervaded other places seems to have been extended to this city, and the friends of Zion are rejoicing in the prospects of an extensive revival. We learn that morning prayer meetings are held, and well attended, in several of the baptist, presbyterian, and episcopal churches. The exercises at these meetings are peculiarly solemn and affecting; and the spirit of prayer which Christians breathe, is such as is seldom witnessed. The union prayer meeting, which was begun some time since, and designed to embrace all the baptist churches in the city, is continued with growing interest. Much harmony and good feeling prevail in these meetings. Most of the churches are now receiving accessions, under circumstances which promise a still larger ingathering. Two meetings of three days each have been recently held among us. One of these was in the presbyterian church, of which Dr. Thomas H. Skinner is pastor, and the other in the Dutch reformed church, of which Dr. Livingston is pastor. The preaching and praying at each of these meetings, we understand, were attended with a divine unction. Our Sabbath schools are becoming very interesting. The teachers there are availing themselves of the prayers of Christians, and of the growing excitement in the churches, to plant in the hearts of their youthful charge the *lasting* seeds of early piety. Whilst, however, we rejoice in the present tokens, we must rejoice with trembling.—*Chris. Index.*

Austinburg, Ohio.—Extract from an account of a four days' meeting in Austinburg, Ohio, published in the Observer & Telegraph:—

"The Sabbath, the last great day of the feast, was a day never to be forgotten. Tho' the people assembled between 9 and 10 o'clock, A. M. and crowded the house to the number of more than a thousand, yet it was with the utmost difficulty that all could disperse before sun-set. The day was still: God was there in his still small voice. The congregation divided as usual at the close of the regular exercises, and one hundred and forty-seven took the anxious seat, on the invitation given to such only as had determined to seek the salvation of their souls immediately, and desired christian advice and prayer. The scenes in the inquiry room, and in the praying meeting, will not soon pass from our memory. Solemnity sat on every countenance, deep and fixed, as if the angel of death were there; and there was in one assembly the desperate struggle to enter the kingdom; in the other, the earnest interceding with God to give the powerful aid of his Spirit. Among three or four hundred in both assemblies, there was scarcely one heart that did not throb with deep anxiety for the salvation of souls; many for their own souls; many for the souls of others. There were parents praying for their children, and children begging their prayers; and when the meetings dispersed, and the two assemblies came together, the effect was overwhelming. The Searcher of hearts only knows the interest that was then felt. He only knows how many sincere prayers went up to heaven.

"As to the number who submitted to God during this meeting, we can make no estimate. Time will enable us to judge better: *Eternity* only will fully disclose, and finally decide it.—But of this we are sure; it was a solemn place. It verily seemed none other than the house of God, the gate of heaven."

Amherst College.—By a letter from one of the officers of that institution, addressed to a gentleman in Boston, and published in the Recorder, it would seem that not less than thirty of the students gave evidence of conversion previous to the present vacation. The work is extending into other districts of the town, and is attended with much regularity and power.

"The President of this college states, that the revival commenced soon after the annual season of prayer for colleges, and can be distinctly traced to the exercises of that day, as an instrument of promoting it. Since the establishment of that institution, there have been four seasons of revival; three of them have occurred within four years. Of the 210 graduates, 165 have been hopefully pious. About one half of all those who entered college without religion have been converted; and one third of the present students at Andover Theological Seminary, are graduates from Amherst."

Protracted Meetings.—A letter from a clergyman in New-Hampshire, to his friend in Boston, dated April 20, 1831, says:—

"We are waked up in this region likewise. This is the third week that I have been engaged incessantly in public and private exercises at what are called four days' meetings. The first in Oxford, the second in St. Johnsbury, Vt., the third in Plymouth, where I now am. The next week I am engaged in Danville, Vt.; and such is the persuasion of the utility of these assemblages, that we must continue them until we have gone over the whole region. I get home on the Sabbaths. The effects on ministers and people are astonishing. We feel as new men, and our hearers as new people. The effort at St. Johnsbury was successful beyond all anticipation, and the appearances here are truly gratifying."

Among the Baptists.—The Register mentions revivals at Northampton, Montgomery county, N. Y. forty-eight baptisms; at Pitcher, Chenango county, and vicinity, 200 anxious; work extending to Cincinnatus, Linklaen, Solon, German, and Pharsalia; at Medina, 110 baptisms; at Mendon, the work several months in progress, and still advancing; and at Elbridge, Hartland, and Yates. These are but a few among the many places. The same paper mentions that more than one hundred have united with the Baptists in Auburn; and that in the society at Skaneateles, there are about thirty cases of hope.

Genoa, (Northville), Cayuga Co. witnesses much of the mighty power of God. A three days' meeting has been recently held there; and it is supposed, as a clergyman informs us, that within these two or three weeks, nearly one hundred have submitted to the Saviour.—The work is still in progress; and the east society is also favoured.

Aurora, Cayuga Co.—A protracted meeting has just closed here, we know not with what result; but there had been previously a few instances of conversion.

Lewis Co.—A gentleman of this county says in a letter to us, "It may truly be said, that in Denmark, Stowe's Square, Lowville, Martinsburgh, and Turin, revivals are still in progress. At the last mentioned place there was recently held a meeting of six days. The Universalists, with their preacher at their head, for a time made great opposition; but it soon subsided. The numbers hoping there are more than one hundred, and the work still in progress.

Jefferson Co.—The same correspondent says, "There are revivals in several places in Jefferson county, which commenced in three days' meetings; as did also the work in all the favoured places within my knowledge."

De Ruyter.—We learn that a three days' meeting has recently been held there, by the Presbyterians and Baptists united. It is thought that from twenty to thirty obtained hope; while forty remain anxious. The work still in progress.

Washington City.—The Evangelist mentions a protracted meeting of several days, held by two presbyterian churches, Mr. Danforth's and Mr. Post's, commencing on the 10th inst. Conversions occurred daily; and the season was peculiarly precious. At a united celebration of the Lord's supper, about ninety were received into communion; *fifty* of them to Mr. Post's, and forty to Mr. Danforth's. Accessions have also been made to other churches.

"One night all the saints were invited to meet for prayer in the different session rooms; and let the impenitent alone meet in Mr. Danforth's church. The house was full. Rev. Mr. Patterson, of Philadelphia, preached from—"What must I do to be saved?" and then invited to the anxious seats, at the close, all determined to set out in earnest for the kingdom of heaven. Between three and four hundred came forward. All classes of persons are interested in the work."

Delaware Co. N. Y.—The Evangelist mentions the prevalence of the work at Delhi, Meredith, Harpersfield, and Franklin, where there has been protracted meetings. At Delhi, "since the first of April, the work has received a new and extraordinary impulse." In Franklin, about one hundred have been united to the Lord; and the work is still powerful.

Newton.—The same paper mentions also, Newton, Orange county, N. Y. as a place peculiarly favoured. Since a four days' meeting of a very regular and orderly character, "the fruits have been abundant and marvellous." About sixty have recently been admitted to the church.

Hopewell, Ontario Co.—A letter from Hopewell gives us the pleasing intelligence, that a revival has commenced in Rev. Mr. Flagler's society. Seventeen united with the church at the last communion.—*Roch. Obs.*

Otsego Co. N. Y.—We are informed by a gentleman recently from this county, that the revivals there are still interesting and powerful.—*Evangelist.*

North-Haven, Ct.—A correspondent in this place, under date of April 26th, writes thus:—"The revival still continues in North-Haven. The number of hopeful subjects in about 170." *ib.*

Stillwater, N. Y.—A correspondent at Schenectady says, the work of God is progressing with most amazing power in Stillwater. Some families have all been brought in, and scarcely a single family remains unaffected.—*ib.*

Waterloo, N. Y.—Our correspondent at this place, in a recent letter, says, the revival has been great in this village. Ninety-three have been added to the presbyterian church, and others are expected to join soon.—*ib.*

Catskill, N. Y.—A four days' meeting was held at Catskill, commencing the 19th of last month, which God was pleased to bless. He is pouring out his Spirit; sinners are awakened and brought to a knowledge of the truth.—When we last heard from that place, about twenty were rejoicing in hope, and there was every appearance of a glorious revival.—*ib.*

New-Hartford, Ct.—We learn by a gentleman from this town, that an interesting revival is now progressing in the church and congregation of Rev. C. Yale, and that the other society in the town is sharing in the work.—*ib.*

Wethersfield, Ct.—Our correspondent in this place, under date of May 5th, says—"God is pouring out his Spirit, and reviving his work gloriously, and sinners are pressing into the kingdom."—*ib.*

WESTERN RECORDER.

UTICA: MAY 31, 1831.

The General Assembly.—The stated meeting was preceded by a general prayer-meeting, of an interesting character. The Assembly was opened by a sermon from the Rev. Dr. Fisk, the last moderator. Votes for moderator were—for Dr. Spring, 92; for Mr. Beman, 102. The delegation this year is two hundred and twenty-one, the largest ever known. The rest of the week was spent in forming committees and disposing of business of ordinary interest. The Sabbath was enjoyed as a communion season, in which, it is believed, more than one thousand participated. Monday was devoted to the subject of presbyterial reports. Dr. Ely says one hundred and four presbyteries were represented. Nearly three hundred presbyterian congregations have been more or less visited with reviving mercy! In Connecticut alone, the Congregationalists report not less than fifty favoured places. We have not room to-day for particulars. Protracted meetings, and urging sinners to immediate repentance, have been among the distinguishing features of instrumentality. On Monday evening, the Board of Directors of the A. S. S. Union held their meeting in the first presbyterian church, the largest in the city, which was crowded to overflowing.—Sermon by Rev. Dr. Humphrey. Tuesday was partly spent in hearing reports, one of which was in favour of the validity of baptism by Roman Catholics. In the afternoon was the anniversary of the A. S. S. Union, "the most interesting, (says the New-York Observer), that ever was held." A correspondent of the Albany Telegraph fears that the discussion of Mr. Barnes' case will be attended with some unpleasant results.

Sanctification of the Sabbath.—At the late anniversary of the General Sabbath Union, one of the speakers, advanced the idea, that there is an "astonishing unanimity" on the subject of keeping the Sabbath holy, among Christians of various denominations. "Show me a living Christian any where," he said, "and I will show you a man who is willing, without the least reservation, to give up one seventh part of his time, for his own soul and for heaven." On the basis of this statement, he estimates that there is throughout the United States, on an average, about one man in ten who is ever ready to set a decided and uniform example of keeping the Sabbath day holy. "If we have (he added) this number of true devoted friends to the Sabbath, for its own sake, and for the sake of the great Lord of the Sabbath, I had almost said it is enough. I may firmly say, with this number, we may give to the solemn, joyful Sabbath, just such a blessed aspect as we wish."

How far the above sentiments may have been qualified in some other part of the address, we have no means of knowing. But from the extract reported in the Journal of Commerce, of which the above is the substance, we should presume that the speaker expects the Sabbath to be rescued from profanation, as a matter of course, by the increasing progress of vital christianity.

If this opinion is well founded, why then, we ask, has the profanation of the Sabbath been so long gradually increasing, amid the increasing progress of religion? It is folly to reason against facts. These are continually staring us in the face; and among them is the painful one, that many professed Christians of different denominations throughout the land, are very lax in their observance of that blessed day. We are not disposed to exempt any denomination from this charge; we had almost said, any individual church; so common is it almost every where, to see now and then, upon some slender pretext or other, high examples on the score of profanation. Lamentable as the fact is, it cannot be disguised by mere flourishes of oratory. It is too public, and too painful.

What then remains to be done? Here is a question that may well tax the wisdom of the wisest among us. *We,* of course, are not prepared to say what ought to be done, to meet the exigences of such a case. Something more, we are persuaded, much more than is contemplated by the General Union, at the present time, will be required, to rescue the Sabbath from general profanation. To exemplify, to resolve, and to print, and accumulate information, are good things, as far as they go. But this is a prescription which has been applied for these ten years past, comparatively to little purpose.—The Sabbath is still "polluted;" and among the guilty are still found *professors* of religion, whose example exerts a most pernicious influence. In reference to *these,* we would say, let the hand of discipline be immediately applied, and that with rigour. We are ashamed to write, or even to think, with any deliberation, on the state of facts that relate to this subject. It is high time for the churches to take it in hand.

New-York Anniversaries.—In addition to the abstracts furnished last week under this head, is one to-day relative to the Seamen's Friend Society. The editor of the Christian Mirror sums up the remainder as follows:—

Peace Society, met on the 10th, S. V. S. Wilder in the chair. The annual report was read by the foreign corresponding secretary. Resolutions were offered and sustained by L. Tappan, Dr. Griscom, Rev. Messrs. Carroll, Baldwin, Thurston, of Winthrop, and Dr. Lansing, of Utica. The objects of the Society were presented in an address from the corresponding secretary.

New-York S. S. Union, has in operation fifty-eight schools, comprising 1,735 conductors, and 11,273 scholars, of whom 1,436 are coloured.

New-York Synod's Education Board, was organised in 1829, and has raised $2,616. Fifteen young men have been received under the care of the committee.

Presbyterian Education Society.—One hundred and forty-two persons have been assisted from its funds, thirty-four of them new applicants. Receipts for the year, $12,192.

A Scriptural Answer to the Question—How may I know that I am an adopted child of God: By Nathaniel Dwight, D. D. Norwich, Conn. J. Dunham, 1830. *p. p.* 208, 12 *mo.*—This is a well timed publication, recommended by Rev. Messrs. Hawes, Hooker, Spring, Tenney, and Riddell, whose names accompany the work.—The design of the writer is, not to help the idle and the lukewarm to a desired passport to heaven; but to hold up the gospel standard of holy living, as calculated to lead those who truly embrace it, to the assurance of hope. The author takes a general view of religious experience, and a practical survey of the christian graces, &c.; closing with such remarks as may serve to illustrate the nature and importance of his subject. He writes in a style so simple and familiar, as to be adapted to almost the meanest capacity. From what we have read of the work, we can cheerfully recommend it for general perusal.

Inconsistencies of Universalism exposed; a sermon delivered in Boonville, Oneida Co. March 18, 1831, *by Rev. Edwin Barnes, pastor of the congregational church in that town.*—Here we are furnished with a fruitful subject, and an interesting writer. Text—Luke xvi, 23—"And in hell he lifted up his eyes, being in torments." Such a sermon will no doubt be read—even by the abettors of universalism.

Letters from the Western States.—A well known clergyman in the valley of the Mississippi, has sent us two interesting letters for publication, the first of which appears to-day. He engages to continue the series at intervals, as he can find leisure amid his pressing avocations.

A four days' meeting is appointed in Marshall, (Hanover Society), to commence on Tuesday the 7th of June, at 1 o'clock, P. M. Ministers, and the friends of protracted meetings generally, are respectfully invited to attend.

POLITICAL.

FOREIGN.

Further Success of the Poles—Abandonment of the British Reform Bill—Dissolution of the British Parliament, &c.

By the arrival of the Napoleon at New-York, from Liverpool, London papers to the 24th of April have been received. The intelligence is of a highly important character.

Great-Britain.—In the House of Commons, on the 18th April, the "reform debate" was resumed. Lord Russell advocated the bill, and was replied to by Gen. Gascoigne, who concluded by moving the following resolution:—"That it is the opinion of this House, that the total number of knights, citizens, and burgesses, returned to Parliament, for that part of the united kingdom called England and Wales, ought not to be diminished."

The debate was continued on the 19th; and a division having been called, Gen. Gascoigne's motion prevailed. For the motion, 299; against it, 291: Majority against ministers, 8.

The debate was resumed on the 21st; when a motion for adjournment, which was resisted by the ministers, was carried, ayes 162, noes 140: Majority against ministers, 22.

In consequence of the above votes, the ministers tendered their resignations; which the King refused to accept, and in person prorogued Parliament to the 10th of May, with a view to its being immediately *dissolved.*

The King went in state to prorogue Parliament. Although a general expectation prevailed that Parliament would be prorogued, few persons were aware that his majesty would prorogue it in person. The formation of lines of policemen in Parliament street, conveyed to the public an intimation of what was to happen, and very soon the houses on the line of his majesty's route, and the streets, were crowded with spectators. The King was enthusiastically received by the people, who seemed sensible that he had come abroad on a good cause, and cheered him all the way down to the House, and all the way on his return. His majesty was accompanied in his carriage, drawn by cream coloured horses, by Lord Hill, and preceded by two other stately equipages. On his arrival at old palace yard, the crowd to see his majesty became very dense, and the cheers were very enthusiastic.

A desultory discussion ensued in the House of Lords, attended, according to the London papers, with great excitement and extraordinary confusion, which was interrupted by the announcement of the King's arrival in the House. The attendance of the Commons having been commanded, and the King having given his assent to the civil list bill, and several other bills; he then read in a firm tone of voice, the following speech:—

"*My Lords and Gentlemen*—I have come to meet you, for the purpose of proroguing the present parliament, with a view to its immediate dissolution. I have been induced to resort to this measure, for the purpose of ascertaining the sense of my people, in the way in which it can be most constitutionally and authentically expressed, on the expediency of making such changes in the representation as circumstances may appear to require, and which shall be founded on the acknowledged principles of the constitution, and may tend at once to uphold the just rights and prerogatives of the crown, and to give security to the liberties of my people.

"*Gentlemen of the House of Commons*—I thank you for the provision which you have made for the maintenance of the honour and dignity of the crown; and I offer you my special acknowledgments for the arrangements you have made for the state and comfort of my royal consort. I have also to thank you for the supplies which you have furnished for the public service.

"*My Lords and Gentlemen*—I am happy to inform you that the friendly intercourse which subsists between myself and the foreign powers, affords the best hope of the continuance of peace; to persevere which my most anxious endeavours shall be constantly directed.

"*My Lords and Gentlemen*—In resolving to have recourse to the sense of my people in the present circumstances of the country, I have been influenced only by a parental anxiety for the contentment and happiness of my subjects; to promote which I rely confidently on your continued and zealous assistance. My pleasure is, that this parliament be prorogued to Tuesday, the 10th day of May."

The Lord Chancellor then declared the Parliament to be prorogued to the 10th of May.

The King returned immediately to the palace, and was again every where greeted with enthusiastic applause.

Poland.—On the 3d, 4th and 5th of April, Gen. Skrznecki followed up his good fortune, and the important battle of the first and second, was succeeded on the third, &c. by the regular advance of the Polish outposts; and the hourly accession of stragglers, guns, and standards, taken by the skirmishing parties of the Poles.

The Poles were again victorious over the Russians, on the 9th of April. Various unofficial accounts of this battle are given in the different papers; one of which states, that the Russians lost 12,000 men, and forty pieces of cannon; another, that Gen. Diebitsch himself was taken prisoner; while a third contains the following letter:—

"*Stutgard, April* 15, 6 *o'clock, P. M.*

"Complete victory! Poland has triumphed! I hasten to announce to you a piece of news which will fill you with joy. A grand battle took place on the 9th, in which Diebitsch was completely beaten, and the deliverance of Poland established. The Russians lost 25,000 men and 60 guns. The army of the Autocrat may now be considered as completely destroyed. Every one here is mad with joy. God protect the cause of the people."

That all these accounts are much exaggerated, is evident from the following dispatch from the Polish commander in chief to the National Government:—

"*Head-Quarters at Siedlec,*
April 10, 1831, 9, *o'clock, P. M.*

"I have great satisfaction in announcing to the government, that the Polish army obtained a considerable victory yesterday. We have taken several cannons, and 3000 or 4000 prisoners, amongst whom are nearly 300 officers of different ranks. Gen. Promdzynaki, commanding a separate corps, covered himself with glory. The advanced hour of the evening does not permit me to give a more detailed report.

(Signed) "SKRZNECKI."

It is stated in the latest London papers, however, that the number of prisoners taken by far exceeds the amount given in the bulletin, and that the demoralisation of the Russian army was very great. The Poles are now well supplied with artillery, and their final success is considered certain.

France.—The French Parliament was prorogued on the 22d April, by the King in person. His speech on this occasion, in which he referred to the various important events which had occurred since he was called to the government, was well received, and in his progress to and from the Parliament he was most loyally greeted by the people.

The bill for the perpetuated exclusion of the Bourbons from the throne of France, after a very stormy debate, passed the Chamber of Peers on the 19th April, 74 to 45.

A new statue of Napoleon is to be erected in the Place Vendome, and the Moniteur has published an invitation to all the artists of France to contend for the honour of its execution.

There had been several riots in Paris; but they were promptly suppressed. The French ministers are charged with getting up these riots, to show their power of suppression.

The French ministers had succeeded in obtaining a loan of 120,000,000 francs, at a discount of sixteen per cent.

Turkey.—A combination against the Sultan, formidable and dangerous, is in progress. The Silesian Gazette states, that Mustapha Pacha had summoned all the principal inhabitants of Scutari, and asked them whether they would, as men, yield to the Grand Vizier, or prepare to fight for their liberty? They determined on the latter alternative, and are now actively preparing for the impending invasion.

Revolution in Brazil.—The ship Augusta, arrived at New-York, from Rio Janeiro, which place she left on the 8th April, brings intelligence of a revolution in Brazil. The troops had joined the people. All was in confusion when she sailed. The Emperor, Don Pedro, had abdicted in favour of his son, a child about seven years. This measure, however, did not quiet the public mind, and the Emperor had fled, having got on board an English frigate off the harbor. It was not known where he sailed.

DOMESTIC.

Fire.—Our village has experienced another destructive fire. It broke out at 3 o'clock on Sunday afternoon, in a stable adjacent to the extensive establishment of Messrs. Dows & Hurlbert, forwarding merchants, which was for some time threatened with total destruction.—But by the exertions of the fire companies, (with the exception of a shed, containing a quantity of pork and cotton), it was rescued from the flames. The fire, however, spread in the opposite direction, and in its progress destroyed a considerable number of small dwelling-houses and other buildings, until it reached Seneca street. Had it crossed this street, the destruction of property must have been immense. The buildings destroyed were of wood, except a blacksmith's shop owned by Mr. Dodge. The stores of Messrs. Dows & Hurlbert were filled with goods, and besides the amount destroyed, the loss occasioned by the removal of the rest, a large proportion of which was rolled into the canal, must be considerable. There was an insurance on the goods in the stores; but none on the property lost in the shed. Mr. Dodge is also a severe sufferer, as he owned several of the buildings which were destroyed, and was not insured. The names of the other sufferers are unknown to us. The fire was doubtless the work of an incendiary.

Commerce of the West.—It is stated in the Cleveland (O.) Advertiser, of May 10th, that the ware-houses of that place are crowded to excess. Many canal boats are arriving, loaded with the produce of the interior country, which there is not sufficient room to stow away. The editor remarks, that there must be some way devised to obviate the great difficulties experienced every season by the west, in consequence of the blockade of the lower part of Lake-Erie, by the ice.

Survey of the Hudson River.—Col. De Witt Clinton, of the United States engineers, has been appointed to make a survey of the river, in conformity to the law making appropriations therefor, passed last winter. The well known talents of this gentleman are a pledge that the difficulties of our navigation will now be fully explored and understood.—*Alb. D. Adv.*

Ithaca.—The Ithaca Republican mentions that real estate in that village has risen twenty five per cent, in consequence of the contemplated rail-road.

Liberal Bequests.—The late Isaiah Thomas, Esq. by his will, bequeathed $30,000 to the American Antiquarian Society; and upwards of $4000 to different benevolent and literary institutions.

Boston Election.—The city of Boston is entitled to *sixty* members in the Legislature of Massachusetts. At a recent election fifty-three were chosen; and the remaining seven have been since elected at a special meeting.

The New-York Mercantile Advertiser of the 23d inst. says:—"The steam-boats Fulton and James Kent, returned to this port yesterday, from an unsuccessful attempt to raise the Washington. They left the wreck on Saturday afternoon. The boat lies bottom upwards, part of the after part of the keel and rudder out of water."

Mr. Woodbury, the new Secretary of the Navy, has arrived at Washington, and entered upon the duties of his office.

MARRIED,

On the 27th ult. by Rev. John Foote, of Madison, Rev. *Pindar Field,* of Hamilton, to Miss *Chiffoeneth La Gross Wilton,* eldest daughter of Willard Wilton, Esq. of Eaton.

At Sauquoit, on the 18th ult. by Rev. Mr. Southworth, Mr. *Ambrose Kelsey,* to Miss *Martha M. Bacon.*

DEATHS.

At Oriskany, on Sunday morning last, Col. *Gerrit Lansing,* aged 70. Col. L. was an officer of the revolution, having entered the army at an early age. At the siege of Yorktown, he was in Col. Hamilton's detachment, which stormed one of the two important redoubts that were simultaneously taken by the French and Americans; the possession of which materially hastened the surrender of the town, and with it Cornwallis and the British army. He formerly resided in Washington county, which he several times represented in the Legislature. About the year 1800, he removed to Oriskany, where he has since resided, an honourable and useful citizen, respected and beloved by all who knew him. In his latter days he became deeply interested in the subject of religion, and obtained hope in the atoning mercy of the Redeemer.

At Champion, on the 8th inst. Mrs. *Judith M'Nitt,* aged 51. During a painful and long protracted illness, her patience and christian fortitude were constantly manifested. As death approached, her faith was invigorated; and the cause of Christ appeared to her increasingly precious. A few days before death, it was mentioned in her hearing, that a certain person of her acquaintance had become pious. To which she replied, that she knew there was a revival of religion there. On being asked *how* she knew it, she answered that she *felt it in her own soul.* Her reason continued to the last, and with unshaken confidence in God, she committed her spirit to her Redeemer. "Blessed are the dead which die in the Lord."—*Comm.*

In Auburn, on the 20th inst. at the residence of her son-in-law, David Hayden, Esq. Mrs. *Elizabeth Eaton,* widow of the late Gen. Eaton, aged 65.

In York, Maine, *Nathaniel Barrell,* Esq. aged 98, born in Boston. He was near Gen. Wolf, when he fell on the plains of Abraham, under the walls of Quebec.

CLINTON LYCEUM.

A meeting of the Lyceum will be holden on Wednesday next. Question for debate—"Has a man a *moral* right to withhold from the world any useful discovery, and appropriate the same to his own benefit exclusively?" Lecturer, Dr. Bissell.
May 30, 1831

The Treasurer of the Benevolent Association of the first Presbyterian Church and Society in Utica, acknowledges the receipt of $134 36, collected in May.

WESTERN EDUCATION SOCIETY.

The Examining Committee of Clinton will hold their next quarterly meeting, at the house of Rev. Dr. Norton, at Clinton, on Friday the *tenth* day of June next, at two o'clock, P. M. Candidates for assistance can then be examined.
WM. R. WEEKS, *Clerk.*
May 30, 1831.

HAMILTON COLLEGE.

Notice is hereby given, that a special meeting of the Board of Trustees of Hamilton College, will be held at the house of Moses Foot, in the village of Clinton, on Tuesday the 7th day of June next, at 10 o'clock in the forenoon of that day.
A. S. NORTON, *Senior Trustee.*
Clinton, May 10, 1831.

List of Letters received at the office of the Western Recorder, during the last week.

S. Strong, Sam'l Griswold, Henry Payson, Dan'l T. Conde, A. Comstock, S. West, G. B. Throop, Cynthia Schuyler, H. Parsons, W. Hinckley, I. S. Thompson, A. Halsey.

SAMUEL THOMSON,
Late firm of SHEARMAN & THOMSON,
IS now receiving a second supply of *Spring & Summer* GOODS. Among them are many which are scarce and desirable. *May* 30, 1831.

CARPETS.
A NEW supply of Thomsonville, Scotch, Super-imperial & Venetian Carpets—Rugs, Binding, Rods, Floor Baizes, India Matting—Table, Piano and Stand Covers, are this day received, by
May 30, 1831. SAMUEL THOMSON.

TO MILLINERS.
GIMP, Diamond, Plain Cottage, Fancy, Dunstable, and Plait HATS—Straw Braid and Trimming, are received this day, and will be sold precisely at New-York prices.
May 30, 1831. SAMUEL THOMSON.
22w3

MILLINERY.
MRS. S. WILLIAMS has this day received a fresh supply of STRAW HATS, RIBBONS, &c. &c. at her new shop, on the corner of Broad & John streets, opposite the Dutch church.
Utica, May 31, 1831.
22w3

BOOKS & STATIONARY.
HASTINGS & TRACY have just received a large addition to their Stock of Books and Stationary, which now comprises a larger assortment than they have ever before offered to the Public. They will be sold on the most reasonable terms. Particulars next week.
Utica, May 31, 1831.

EATON'S MANUAL OF BOTANY,
LATEST EDITION.
A NEW supply just received by HASTINGS & TRACY, No. 94, Genesee street. *May* 31, 1831.

SCOTT'S FAMILY BIBLE,
Six Vols. 8vo. latest Stereotype Edition.
WM. WILLIAMS, No. 60, Genesee street, has just received another large supply of the above valuable work, which will be sold unusually low. Those who are wishing to obtain the work will do well to call soon. *Utica, May* 31, 1831.
22w3

SYLVAN SPRINGS.
THE Subscriber would inform his Friends and the Public generally, that he has lately fitted up his large and commodious Establishment at the above place, and that it is now ready for the reception of visiters and parties of pleasure. Its pleasant and romantic situation, and the fact that all who have visited it for the improvement of their health, have invariably derived great benefit from the use of the waters, induces the Subscriber to flatter himself that it will prove an agreeable and useful resort. The Springs have in all cases been found a sovereign and complete remedy for the Gravel, Dyspepsia, King's Evil, and every species of Cutaneous Complaint. Those who wish can be furnished with board at a reasonable rate; and no exertions will be spared to render the establishment worthy of constant patronage.
L. CHANDLER.
Pitcher, Chenango Co. May 27, 1831. 22w3

WANTED,
20,000 lbs. good new BUTTER, for which a fair price will be paid in goods, if delivered previous to the 10th day of June next, at No. 36, Genesee street, Utica.
May 10, 1831. AUGUSTUS PEASE.
19w4

SHEARMAN's
CARPET WARE-HOUSE,
No. 62, Genesee Street, Utica.
CONSTANTLY on hand, Kidderminster, Venitian, Ingrain, and Family-made Carpetings; Brussels and Wilton Rugs, Piano and Table Covers, Oil Cloths, India Matting, Moreens and Fringes, and Dry Goods generally.
N. B.—Fifteen bales fresh imported Carpetings, of superior qualities and elegant patterns, *just received,* and *more* will arrive on the opening of the canal.
April 12, 1831. ROBERT SHEARMAN.

R. SHEARMAN,
NO. 62, Genesee street, is just receiving, and selling cheap for *money,* Lupin & Son's and H. Henequin & Co.'s superior Merino Shawls; Merino, Thibet wool, Cashmere, Barrege, Fancy, Bandana, Choppa, Romall, Spitalfields, and other Handkerchiefs; Ginghams, Calicoes, Italian Lustrings, Gros de Naps, Florences; Irish Linens, Sheetings and Diapers; Merino Circassians, Bang-ups, Fustians, Merino Cassimeres, Mixed Canton Camblets, Pongees, Embossed and watered Moreens, Fringes, and most other articles usually found in a dry goods store; many of which have hard names, which he can pronounce better than he can spell.
April 12, 1831.
15

HARDWARE.
AYLSWORTH & HOLMES, at No. 129, Genesee street, offer for sale, a general assortment of Hardware, Cutlery, Sadlery and Cabinet Wares, at wholesale and retail. They are daily expecting their spring importations, direct from the manufactories in England, which, together with their present stock on hand, will make their assortment complete. Having facilities to procure their Goods at the lowest rates in Birmingham and Sheffield, they are enabled to furnish their customers at wholesale, with articles in their line, on the most reasonable terms and prices.
April 5, 1831.
14

BARTON & BUTLER,
AT No. 54, Genesee street, are now receiving the most splendid lot of FANCY and STAPLE DRY GOODS, ever offered in this market. Their assortment is good, comprising almost every article in their line, and will be sold, *wholesale* or *retail,* at as low rates as the same can be furnished north of New-York.
April 5, 1831.
14

WHITE MORENO LONG SHAWLS, a splendid lot; Square Do.; Black & scarlet Long and Square Do.; just opened at No. 54, Genesee street.
April 5, 1831. BARTON & BUTLER.

MILLINERY GOODS, Brown Battiste, Satin Straw, White Crape, Assorted col'd Florences, Satins, Gro. de Naples, Gause & taffeta Ribbons, &c. just received by BARTON & BUTLER.

7-8 and 10-4 Damask Linen TABLE-CLOTHS, 6, 7, 8 & 10-4 Table Diaper, Irish Do. & Napkins, Ginghams, Prints, &c.; just received at No. 54, Genesee street, by BARTON & BUTLER.

IRISH LINENS, a splendid assortment, may be found at No. 54, Genesee street.
April 5, 1831. BARTON & BUTLER.

REMOVAL.
THE Subscriber wishes to inform HATTERS, that he has removed from Whitesborough to Utica, and intends to furnish FINISHING BLOCKS, of the best quality and newest fashion, or any other fashion that is wanted. He hopes by this arrangement, to supply distant customers with less delay than formerly. Colouring Blocks may be had as above. *Also,* Blocks for Milliners.
Orders addressed to the Subscriber, to Messrs. Stocking & Hunt, or to either of the other Hatters in this village, will receive immediate attention.
Utica, May 17, 1831. LUTHER HOLBROOK.
20w3

TO LET,
For one or more Years,
TWO Brick Stores and Dwellings, on the corner of Genesee & Devereux streets. These buildings are designed for stores and dwellings, and are so constructed, that the whole may be used for private dwellings or boarding-houses. Possession given 1st of June. For terms, apply to the Subscriber, living in Court street.
Utica, March 28, 1831. SAMUEL FARWELL.
13

POETRY AND MUSIC.

TO A BUTTERFLY RESTING UPON A SKULL.

BY MRS. HEMANS.

Creature of air and light,
Emblem of that which may not fade or die!
Wilt thou not speed thy flight,
To chase the south wind from the sunny sky?
What lures thee thus to stay
Mid silence and decay,
Fix'd on the wreck of dull mortality?

The thoughts, once chamber'd there,
Have gather'd up their treasures, and are gone!
Will the dust tell us where
They that have burst the prison-house have flown?
Rise, nursling of the day,
If thou would'st trace their way;
Earth has no voice to make the secret known!

Who seeks the vanish'd bird
By the forsaken nest, and broken shell?
Far thence she sings unheard,
Yet free and joyous midst the woods to dwell!
Thou of the sunshine born,
Take the bright wings of morn;
Thy hope calls heavenward from the gloomy cell!

Address to a Choir of Singers, in a time of Revival.—The Boston Telegraph, in presenting an address bearing this title, does a more acceptable service, than when it publishes hasty reviews of the faults and peculiarities supposed to be prevalent in protracted meetings. The address offers to the consideration of those who essay to worship God in song, doctrines, arguments, duties, motives, &c. which ought never to be forgotten. The reviews, on the other hand, are about as important, as would be in war time, during the height of an engagement, the sketches of a painter, who should put down in bold relief, the grins of the combatants, the scowls of the wounded, the lofty looks of the victors, the blushes of the vanquished, &c. while every thing else appertaining to the engagement, should be left comparatively in the back ground.

Mal-Adaptation.—The Vermont Chronicle, speaking of the application of profane music to sacred words, thus alludes to an old remark, often quoted of late, in favour of certain improper musical adaptations:—

"We grant "the devil has no right to all the best tunes;" but we do not believe that the tunes which are best for his purposes, are always best for a very different purpose; and we believe that their junction with divine truth must result in evil, and that a fondness for it can spring from nothing better than imperfection."

Strictures.—The last Philadelphian admits a few cursory remarks of a correspondent, touching some of the hymns that appear in the Assembly's new book; and replies to the communication in his own characteristic way. The following extract is pleasant enough:—

"Some persons suffer much from a refined taste; and others lose much from the want of it. Now and then I hear such harsh, discordant singing in church, as makes me grind my teeth, and disqualifies me for some minutes for a calm participation in the worship of God. But this same thundering jargon disturbs not the nerves of many who require nothing in singing but a sufficiency of noise. It is, doubtless, the truth, that N. has too much refinement in his taste for hymnology; so that he cannot relish many pieces which are edifying to multitudes of Christians. Besides, Dr. Johnson's definition of a *hymn* may have produced a lasting dislike to the singing of poetical compositions, which cannot be regarded as songs of encomium or adoration addressed to God. Dr. Webster possibly may help N. out of his difficulty, for he gives us *hum*, as the English of *hymn*; and says the word primarily expresses the *tune*, and thence has been applied to the ode or poem *hummed, hymned,* or sung."

The three little specimens sent us some time since, from a friend in Boston, though written in rather too much haste, will be made to answer the purpose intended—chaste simplicity. We hope other favours will be received from the same source; and in the mean time, shall endeavour soon to write him more definitely.—Another individual from a different quarter has sent us a single specimen, set to the words—"*'Tis a point I long to know,*" &c. The music is sufficiently simple, and there is some skill displayed in it; but the melody is irregular, and the harmony not entirely correct.

MISCELLANEOUS.

PROGRESS OF PRIMARY EDUCATION.

Great improvements are daily making in the art of teaching. Witness the following, contained in an article furnished by the Connecticut Observer:—

A very small proportion of the children of United America ever enter the walls of any other seminary than a district school house. Either all the sciences which are truly valuable must be taught there, or we must have an aristocracy of learning, since there are schools, accessible to the wealthy, where the various English branches are taught.

There are *three* ways of surmounting the difficulty. The best way, and perhaps the cheapest in the end, would be to have several teachers in every school.

The second method is to assign to every science a distinct place and hour. For example, suppose ten branches are taught in a school; let each have its particular time of day. Let arithmetic occupy the first half of the first forenoon, and grammar the second; geography the first half of the afternoon, and linear drawing the second. The second day, let composition be studied the first hour and a half; reading the remainder of the forenoon; spelling the first of the afternoon, and writing towards evening; defining the morning of the third day, and chemistry during the remainder of the forenoon. Double the amount of progress would be made in this way, than by jumbling the whole together on the same day, in the usual manner.

A third method, however, so far as it can be carried, is better still. It is a plan by which you may teach half a dozen or a dozen branches at a single lesson, and without the least confusion. The writer is not advancing theories. He has seen both the last mentioned plans tested by repeated experiment.

Let us proceed to illustrate briefly the method of teaching half a dozen branches at a single lesson. I request my pupils to take their slates, without telling them what they are about to do; or whether they are to study one branch or a dozen. When their slates are in readiness, I dictate to them a number of words, requesting them to write them down in a column on their slates.—Such a list for example as the following: *Green, red, hot, cold, white, sweet, sour, good, bad, bitter, gold, silver, pronoun, gender, mountain, river, city, New-York.* We then proceed in something like the following manner:—

James, what do you know, or what have you been told in your geography about New-York? "It stands on an island, and contains 214,000 inhabitants. It is the largest city in the United States." Very well; could you have written what you have said about New-York on your slate? "Yes." Well, you may do it; and you may write what you know about gold, silver, river, pronoun, or any of the words I have given.

Henry, do you know of any thing which is sweet? "O yes, a great many things.—Honey is sweet, and maple sugar is sweet, and some apples are sweet." Well, can you write down what you know about honey on your slate? Tell me, on the slate, how honey is made; how we obtain it after the bees have made it; and every little story you can think of about bees. "King-birds kill bees; may I write *that* too?" Oh yes; and you may tell me what you can about any other words in your list.

Thus I proceed, and soon teach them all, step by step, to select words from the list given, and incorporate them into sentences. Sometimes they tell some very pretty anecdotes. I recollect one instance in particular, of an anecdote of considerable length about a humble bee; another by a child who had studied geography, about the mode of catching pearls at Ceylon, in the East-Indies.

When they have prepared their sentences they are required to read them aloud. As they compose them, they generally understand them, and are therefore able to read them naturally and correctly. Lessons prepared in this way are better reading lessons for them than any to be found in books. They are also required to *spell* the words, *define* them, *pronounce* them correctly, *repeat* them from memory, *parse* them, *reckon* the number of words, letters, vowels, consonants, &c. both at sight and without seeing them. Thus they are studying at once spelling, reading, writing, composition, defining, grammar, arithmetic, geography, logic, and elocution. And this too without any formal array of task work, or without tumbling over, soiling, and tearing the leaves of books, spilling ink, blotting their paper, &c. &c.

From the Episcopal Recorder.

NEW PUBLICATIONS.

Claverston, or the Infidel's Visit: First American edition; published by T. & J. Swords, New-York.

This is an interesting little volume, intended to present some of the evidences of christianity to "the gay and juvenile class of readers, who anxiously peruse the lively, versatile wit of a Voltaire, while they refuse to examine any serious book." It appears to be the production of a writer who has examined well the foundation of her faith, and obtained a clear and practical knowledge of the truth as it is in Jesus. The incidents which connect the chain of conversations together, are of so striking a character, and are described so much at large, that we fear many of those whom the author addresses, will be absorbed by them, while her instruction will pass unnoticed. We cannot say that we greatly admire the method of inculcating divine truth, by such tales as these, but we may safely speak of this volume as one of the best of its class.

Last Days of Bishop Heber.—This interesting work was published by T. & J. Swords, some weeks since, but we have not thought it necessary to add any thing to our notice of it previous to its republication.—The large extracts which we published, renders it unnecessary to speak further of its merits.

The Office of Sponsors in Baptism, explained and vindicated in a letter to the Congregation of Christ Church, Norfolk, Va. By Henry W. Ducachet, A. M. Rector of that Church.—This is a subject, respecting which the members of our church need information, and in the pamphlet before us it is conveyed in a clear and satisfactory manner. The author adduces authority to prove the use of sponsors in the primitive church. He then treats of "the *design and agency of the office,*" replies to the objections made to this practice, and finally of the *duties of sponsors*. We intend giving some extracts hereafter.

The Catechism of Health.—This is an interesting little work, which appears to embody in a popular form, the wholesome advice of the Journal of Health. We consider attention to health, especially to those whose services are important to the church of Christ, a religious duty, and therefore do not pass out of our province in recommending it to our readers. They will find in it excellent advice with respect to temperance in eating and drinking, and total abstinence from ardent spirits. The author considers the use of wine and malt liquors likewise as generally injurious to health.

Rev. John Scott has recently published, in England, the third volume of the continuation of Milner's Church History, containing the sequel of the Swiss reformation, including the latter years of Zuingle and Œcolampadius, and the entire history of Farel Calvin, and the reformation of Geneva, with copious notices of the correspondence and other writings of the several reformers here mentioned. Why has this "Continuation," &c. never been published in the United States? There are few works from the English press so truly worthy of re-publication.

PROSPECTS OF THE CHOCTAWS.

Rev. Cyrus Kingsbury, in a letter to the editors of the New-York Observer, dated Mayhew, Choctaw country, April 11th, says:—

"Our long suspense respecting the fate of the Choctaw treaty, has yielded to a certainty, which has brought with it no comfort. Before the news of the ratification arrived, a strong hope was indulged that it would not be confirmed. A delegation which had been sent by order of the Secretary of War to explore the country in the length and breadth of it, and which returned about the first of March, brought back a different report from the one first received. It now appears that the proportion of land suitable for agriculture in the new country is small; some, who ought to be good judges, say not more than sufficient for one of the districts. Those who are able will select the best places, and the rest must be satisfied with such as they can get. The Choctaws requested permission to explore the new country before the treaty was concluded, but this privilege could not be granted them. Whatever the consequences may be to them, they must now submit. Notwithstanding the arbitrary and oppressive manner in which their country has been wrested from them, we hear no angry reproaches against those who have been the occasion of it. At least, this is true of that portion of the Choctaws who have been brought under the influence of the gospel. A deeply pensive sadness is manifest in their countenances, while at the same time it is evident they mean to exercise all the fortitude and submission of which they are capable. But in spite of all their efforts, many of them, and especially mothers, with large families of little children, cannot converse on the subject of removing, without being deeply affected. An aged man, a member of our church, and who would be respected by respectable people in any society, and who has been all over their country west of the Mississippi, told me last week, that "he looked for no good, when he went there." Some are determined at all events to stay where they are."

CHURCH AND STATE.

It is said that the late Secretary of State addressed a letter, through our consul at Rome, to the late Pope, assuring him of the protection of his subjects residing in the United States, in all their civil and religious rights. His political opponents say, "that the letter was an artful appeal from the Secretary to the Pope, with a view of enlisting the influence of the latter on the consciences of members of the Roman catholic church, in support of his own or General Jackson's administration, with assurances of special kindness towards them on the part of the government, provided the overture was accepted."

Whether this charge is well founded, and whether Mr. Van Buren wrote any thing more than what his official duty required, we have no means of forming an opinion. We wish to call attention to the fact, that the possibility of influencing our elections by the assistance of the Pope is seen and acknowledged by our political managers. The next step is, for some candidate for the presidency to purchase his favour. When one election has been obtained in this way, it will soon become a practice for candidates to get their nomination approved at Rome, in order to secure the influence of catholic voters; and when rival candidates seek his favour, he may bargain with them for any assistance which the patronage and influence of the general government can render to popery. When this comes to pass, popery will become the fashionable religion of our politicians, and of the irreligious and ambitious generally. And then, we shall stand in the same relation to the Pope, as did the nations of Europe, when he set up and deposed kings at his pleasure.

We do not expect that this will come to pass; but we do believe, that the greatest danger of a union of church and state in this country, arises from the disposition of political aspirants to bargain in this way with sectarian leaders.—*Vt. Chron.*

QUESTIONS FOR INFIDELS TO ANSWER.

Is civil liberty a blessing to society?

On what spot on the globe does it exist *without the bible?*

In what countries is the civil authority most under the control of the ecclesiastic? in those where the word of God is most generally in the hands of the people, or in those where it is kept from them?

What then is the duty of the philanthropist, and of the friend of republican government, with respect to aiding in the dissemination of the scriptures?

If the bible is not the word of God, why does morality, temporal prosperity, and civil liberty, most abound where it is most read, and where the most implicit confidence is placed in it, as being of divine authority?

How ought the conduct of those to be viewed who pretend that our civil liberty is in danger, because Christians are exerting themselves to cause this "gospel to be preached to every creature?" to establish bible societies, and to gather the children of the land into Sabbath schools, that they may be taught the doctrines and precepts of the bible?

When these questions are answered, we may ask more.—*Roch. Obs.*

A CONTRAST.

What a difference between the Christian and others! Both are advancing towards the close of life; but *they* are leaving their good things, *he* his evil ones. Both will soon bid eternal farewell; but they to their joys, and he to his sorrow. They at death will plunge into "the blackness of darkness forever," whilst he will reach "the inheritance of the saints in light."—*Jay.*

If we would enjoy more abiding influences of God's love, and find him accepting our services at our hands, and measuring his graces to us, coming to us, and giving us access to come to him, putting a life and blessing into his ordinances, though with different degrees at divers times; then our care should be to entertain this friendship and correspondence diligently, to watch over our hearts and ways, that we admit of nothing that may disturb or interrupt it, and to be jealous of the least abatement; to search and find out the cause of it without delay.—*Leighton.*

Was ever passenger so foolish, that being to pass over a narrow strait of the sea, of a day's sailing, makes provision for a voyage of a year? or that will be at great cost to paint an inn, and adorn it with rich furniture, where he is to lodge but a night? 'Tis incomparably more reproachful folly to spend the best of our time, and strength, and spirits, for the gaining the present world, as if we were to continue here forever.

To delicate minds, the unfortunate are always objects of respect. As the ancients held sacred those places which had been blasted by lightning, so the feeling heart considers the afflicted as touched by the hand of God himself.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 70a4 80	Sole, oak tanned, lb.	20a25
Pearl do.	5 50a5 60	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 50a5 75	Havana, white, lb.	9a12
Western (canal)	5 75a6 12	—— brown	7a9
Rye flour	3 75a3 87	New-Orleans	6a8
Indian meal	3 50a3 56	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 20a1 25	*Tallow.*	
—— western	1 25a1 30	American, lb.	6a7
Rye	78a80	*Teas.*	
Corn, north yellow	74a75	Bohea, lb.	32a34
Oats	38a40	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 20a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 20a1 30
Hops.		*Tobacco.*	
Firstsort, lb.	8a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec. 7, 1830.*

REES' CYCLOPAEDIA.

A COMPLETE Set of REES' CYCLOPÆDIA, may be had, at a cheap rate, by applying to the publishers of this paper. *Utica, March 15, 1831.*

WEBSTER'S DICTIONARY.

JUST published by WHITE, GALLAHER & WHITE, in the city of New-York, WEBSTER'S DICTIONARY, *abridged*, the 5th edition, containing more than forty thousand words, which are in common use, divided into syllables and accented, with a key to the pronunciation. To this is annexed a table of the money in use among commercial nations, reduced to their value in sterling, and in dollars and cents.

The estimation in which Dr. Webster's Dictionary is held by gentlemen of erudition, appears from the following testimonials:—

"The merits of Dr. Webster's Dictionary of the English Language, are very extensively acknowledged by that part of the community for whose immediate use it was designed. We regard it as a great improvement on all the works which have preceded it. The etymological department throws new and striking light on the history of language; the vocabulary is enlarged by the addition of many thousand words, comprising the technical words of science and the arts, words not found in other dictionaries, and many of them the words for the precise meaning of which the general reader is most frequently at a loss; the orthography of several classes of words, instead of following cumbrous and obsolete modes of spelling, is conformed to the present usage of the best writers; and the definitions have a character of discrimination, copiousness, perspicuity, and accuracy, not found, we believe, in any other dictionary of the English language.

The foregoing recommendation is signed by Jeremiah Day, D. D. President of Yale College; Simeon Baldwin, late Judge of the Superior Court; David Daggett, Judge of the Superior Court; Benjamin Silliman, LL.D. Professor of Chemistry, &c. in Yale College; William Bristol, Judge of the District Court; Rev. Nathaniel W. Taylor, S. T. D.; James L. Kingsley, Professor of Hebrew, &c. Yale College; Chauncey A. Goodrich, Professor of Rhetoric, &c. Yale College; Denison Olmstead, Professor of Mathematics, &c. Yale College.

In the preceding recommendation of the American Dictionary, &c. signed by Mr. Day and others, we cheerfully concur:—Joshua Bates, President of Middlebury College; John Hough, Professor of Languages, do.; William C. Fowler, Professor of Chemistry, &c. do.; Edward Turner, Professor of Mathematics and Natural Philosophy, do.

The recommendation of President Day and others, distinguished gentlemen, would be decisive with me, as to the merit of Dr. Webster's Works. I also have had occasion to use and examine his quarto Dictionary, and the octavo abridgment of it by Mr. Worcester. Each of them appears to me to be executed with great care, learning, and ability. I cheerfully concur in the opinion, that they form a very valuable addition to our lexicography, and deserve the patronage of the American public. JOSEPH STORY,

Judge of the Supreme Court of the United States, and Prof. of Law in the Univ. of Cambridge.

I agree with Mr. Justice Story, in the sentiments which he has expressed; and I am satisfied that an attempt to reduce into a system the doubtful orthography of the language, and to diminish the number of its anomalies, would meet with the approbation of the public; and that no one is better qualified for the task than Dr. Webster. WILLIAM CRANCH,

Judge of the Sup. Court in the Dist. of Columbia.

☞ The above Work will be kept for sale at the Bookstore of HASTINGS & TRACY.

Utica, May 3, 1831. 18

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,

Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec. 7, 1830.* 49

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by

Nov. 30, 1830. HASTINGS & TRACY.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September, 1830.*

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July 17, 1829.*

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan. 6, 1830.*

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July 17, 1829.*

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June 10, 1829.*

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.